

A N
ABRIDGEMENT

Of that Booke
which the MINISTERS
OF
LIN COLNE DIOCESSE
delivered to his Majestie, upon the
first of December 1605.

BEING
The first part of an
A P O L O G I E
for themselves and their Brethren,
that refuse the Subscription and Con-
formitie which is required.

Whereunto is annexed,

A Table of sundry Points not handled in
this Abridgement, which are other ex-
ceptions they take to the Subscrip-
tion required, and shall be the
Argument of the se-
cond part of their
A P O L O G I E.

Reprinted, Anno Dom. 1638.

Iohn 7. 51.

Doth our Law judge a man before it heare him, and he
what hee hath done?

Ezech. 11. 15.

Sonne of man, thy brethren, even thy brethren, the me
thy kindred, and all the house of Israel wholly, are
unto whom the inhabitants of Ierusalem have said,
part yee farre from the Lord, for the land is given
possession.

Gal. 6. 12.

As many as desire to make a faire shew in the flesh,
constraine you to bee circumcised, onely because
would not suffer persecution for the Crosse of Christ

A NOTE

Of the Editions wee have follo-
wed in the Authors alleadged
in this Abridgement.

A.

Cities and Monuments of the 3. Edition,
1596.

D. Andreæ his Catechism. manuscript.

Arca fœderis Dan. Arcularii Mulhufii,
1591. in octavo.

reii examen Theologicum, Geneva 1570. in de-
cimo sexto.

logisticall Epistle written by the Papiſts, the
same which D. Sutcliffe, and M. Powell answered,
Aſcanti Epistolæ, Lond. 1578. in b.

B.

ſilienſes Theſes Geneva, 1584. in quarto.

ſarmini diſputat. edit. Ingolſtadii, 1590. tri-
bus vol in fol.

etracti. theol. volum. primum, 1576. in fol. vol.

ſecund. 1582. in fol. vol. tertium 1582 in fol.

ſt. Biſſon of the difference twix ſubjection and
rebellion. Oxford. 1585. in quarto.

ntii exegeſis in Iohan. Haganoien, 1534. in oct.

ſſiæ matthes, Antwerp. 1599 in octavo.

etri opera Anglicana, Baſil 1577 in fol.

in Math. ex officina Roberti Stephani, 1554.
in fol.

A 2

Liber

C.
Liber Canonum disciplinae Ecclesiae Angliae, 1571.
Calvini opuscula, Genev. 1552. in fol. huius sermones
on Deut. Lond. 1583. in fol. ejus Harmonia
lib Moser, Geneva, 1573. in fol. ejus Epistolae
Lausaniae, 1576. in oct. Annotatum in decretis
Concil. Trident. vid. opuscula Calvin.
Caranzæ summa Conciliorum, Lugduni, 1570.
decimo sexto.

Catechismus Tridentinus Coloni. 1581 in octavo.
Chassanionii loci communes apud Iacobum Chove
in octavo. 1598.

Chemnitii Examen, Conc. Trident. Francof. 1577.
in fol.

Catalogus Testium veritat. Lugd. 1597. in quarto.
Cbyreus in Matheum Witebergæ, 1566. in octavo.
Liber Concordiæ Lipsiæ, 1580. in quarto.

Concilii Trident. Canones Antwerpiae, 1571.
octavo.

Bishop Coopers admonition to the people of England
Lond. 1589. in quarto.

Cypriani opera Geneva. 1593. in fol.

D.
Danei Isagogæ part. 2. Geneva, 1587. in octavo.
Duranti rationale divino, ult. edit. in octavo.

D. Eeds six sermons, Lond. 1604. in octavo.

F.
D. Fulkes rejoinder to Bristow, printed 1581.
octavo.

Hu desence of the English translation against Ge
gory Martyn, 1583. in octavo.

Hu confutation of the Rhemists Annotations, 1.
dition.

The Table.

His repeale of Haskins parliament consultation of
Saunders booke of Images, & refutation of Russell
in one volume, printed 1579. in oct.

In Apocalips. in Lond. 1573. in quarto.

His retentive against Bristow. 1580. in oct.

His rejoinder to Marshall, together with his over-
throw of Stapletons Foretreffe, 1580. in oct.

G.

Innocentii Gentilleti exam. Conc. Trid.

Gualterus in Prophetas minores. Tigur. 1566. in
folio.

Goulartius vid. Cyprianus.

Greenham's works. Lond. 1605. in fol.

H.

Hardings answer to Iowels challenge, 1564. in 4.

His Conjur. of the Apol. Antwerp. 1565. in quar.

Harmonia confessionum, Geneva, 1501. in quarto.

Hellopius de Sacramentis in genere Geneva by Vig-
non, 1585. in octavo.

Hemingii Enchiridion, Wueberge, 1564. in oct.

Heshusius de erroribus Pontificiorum, Francofurti ad
Manum, 1577. in oct.

Ieremie Hombergeri Germina grani sinapi, Fran-
cofurti, 1591.

Book of Homilies, 1595. in quarto.

Bishop Hooper upon Ionas, 1550. in oct.

Horn against Fecknam, 1566. in quarto.

Hosius adversus Brenzii prolegon, Antwerp. 1559.
in octavo.

Hospinianus de origine Templorum, Tiguri, 1587.
in folio.

D. Humphredus Iesuitismi pars 2. edit. Londini,
1584. in octavo.

Antidiploma manuscript.

Humii Theſen, Marpurgi. 1591. in octavo.

Inſtitution of a Chriſtian, made and agreed on by the whole Clergie of England, in King Henry the eight his time. in octavo.

Jewels reply printed 1566. in fol. His defence of the Apology, printed 1571. in fol. His expoſition on the 2. Epiſt. to the Theſſ. printed 1584. in oct. His ſermons and treatiſe of the Sacraments printed in one volume. by Chriſtophor Barker in oct.

Junii Biblia edit. Lond. 1593 in fol.

Animadverſiones ad Bellar. Lugd. 1600. in oct.

Ejuſdem Eccleſiaſticus. Francof. 1581. in oct.

K.

Keckermanni ſyſtema Theologiæ Hanoviæ, 1602. in oct.

L.

Lazarus in libros Cron. Heidebergæ. 1599. in fol.

Sibran. Lubbertus de principis Chriſtian. dogmatum edit. Francof. 1591. in octavo.

Idem de Papa. Francof. 1594.

Lutheri loci communes. collecti, per Theodoſium Fabricium, editi Magdeburgi. 1594. in quarto.

M.

Macchabei narrationes in Deuter. London, 1563. in octavo.

Manipulus curatorum impreſſ. per Iohan. Bulleng. 1478. in quarto P. Martyri loci communes, edit. Londini, 1583. in fol.

In libri Regum, Tiguri, 1566. in fol. de ſacram. contra Gardinerum, Baſilia, 1581. in fol.

In librum Iudicum, Tiguri, 1582. in fol. in libros Samuëlis, Tiguri, 1567. in fol. in epiſtolam ad Romanos, Baſilia, 1598. in fol.

Melanthonis Exam. Theolog. cum explanationibus Perce.

The Table.

Pezellii, Neostadii. 1587. in octavo. ejusdem loci
Theologici. Wirbergæ, 1577. in octavo. Eju-
dem epistola Wirbergæ, 1570. in octa. Ejusdem
Comment. in Epist. ad Rom. Argentinæ. 1536.
in octavo. Missale Romanum. Antwerp. 1577.
in octavo.

Mollerius in Psal. Genæv. 1592. in fol.

Musculi loci com. Basil. 1561. in fol.

N.

Nowels confus. of Dormans last book, 1567. in
quarto.

O.

Oecolampadii & Zwinglii Epist. 1548. in fol.

P.

Perkins of Idolatrie, Cambr. 1601. in octavo, and
upon the epist. to the Galatians, Cam. 1604.
in quarto. In reformed Catholike, Cambr. 1597.
in oct. and ejusdem problema, 1604. in quarto.

Piscatori expofitio capitum Catecheses barbonæ,
1603. in octo. in Mattheum, Lond. 1594. in oct.

Polan. Theses pars 1. Basil. 1597. in octa. The-
sium pars 2. 1601. in octavo. ejusdem peritio-
nes, Basilicæ. 1599. in octavo.

Pezellii explicationes in Melanthonii examen theol.
vide Melanct.

R.

D. Rainolds conference with Hart, 1584. in quart.
de Romanæ Ecclesiæ Idolatria. Oxon. 1596. in
quarto. ejusdem 6 theses, Lond. 1602. in octa.
Thomas Rogers English creed, 2. parts, London.
1585. in fol.

S.

Em. Sa. aphorismi confessoriorum, Parisiis, 1600.
indecimosexto.

Sacra contra Monachos Burdegall, edit. Geneva,
1591. in octavo. *de Sacram. Manduc.* 1519.
in oct. ejusdem opuscula *Cantab.* 1584. in quar.
Saravia de diversis gradibus, Lond. 1594. in quar.
Selussburgi Cat. hereticor. lib. 13. edit. 1599.
Francofurti.

Silerus in Exod. Tiguri, 1584. in fol.
Snecanus de fœdere, sacramentalibus signis, et bap-
tismo. Lugdun. 1584. in octavo.

Stapletoni promptuarium Cathol. Colonia, 1594. in
octavo.

D. Sutcliff. de Missæ Ceremoniis, edit. London. in
quarto. huius challenge to N. D. 1600. in quarta.

Snegedini speculum Pontificum, 1592. in octavo.

Loci communes, Basil. 1588. in fol.

T.

Tredicii insinatio Locorum communium, Lond.
1604. in octavo.

V.

Vallerandi Pollani Apologia pro Liturgia Argen-
ticensi, edit. Lond. 1551. in octavo.

Virels Catechisme, Lond. 1594. in octavo.

Vogelii Thesaurus, Tübingæ, 1596. in fol.

Vrsini explicat. Catechismi. Cantabr. 1587. in quar

W.

Thomas Watson Bishop of Lincolne huius sermones
1558. in quarto.

Whesibemeri conciliatio patrum et conciliorum cum
Scriptura, Tiguri, 1563. in quarto.

D. Whitakers against Reynolds, 1585. in octavo.

Contra Dureum, edit. 1583. in octavo. *de Scriptu-*
ra contra Papistas, edit. Cantabrig. 1588. in
quarto.

Responsio ad Campianum, Lond. 1581. in octavo
Advoca

Adversus Stapletoni duplication. Cantabr. 1594.
in fol.

*D. Whitgifts defence of the answer to the admoni-
tion. 1574. in fol.*

M. Wyburne against Howlet. Lond. 1581. in 4.

Wigandi Synopsis Antichristi. 1567. in octavo.

D. Willets Synopsis Papismi. Lond. 1600. in fol.

*D. Wubbers viewe of the marginall notes of the Rhe-
mists Testament, Lond. 1588. in quarto.*

Iohannes Wolpbius in Dexter Tiguri, 1585. in fol.

Ibid. in 2. Reg. vide P. Martyr in libros Regum.

Z.

Zanchini de operibus Radenprie, Neostadii, 1597.

*in folio. Ejusdem compendium locorum commu-
nium, Neostadii, 1598. in octavo.*

Zwinglii fidei ratio, Tiguri, 1536. in octavo.

*Zepperus de Politia Ecclesiastica edit. Herbornæ.
1595. in octavo.*

A S

A T A.

A T A B L E

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 rienced

... of the same sort Light's and
... of divers of the Bishops thereof, &
... they are not expedient nor agreeable to those rules

p. 69. 70.

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A N

A P O L O G I E

For those Ministers that are
troubled for refusing of Sub-
scription and conformitie.

*The Articles wvhereunto wee are required
to subscribe, according to the 36. Canon
of the last Synod, are these:*

I.

That the Kings Majesty under God,
is the onely supreme Governour of
this Realme, and of all other his
Highnesse Dominions and Coun-
tries: as well in all Spirituall or Ecclesiasticall
things or causes, as temporall. And that no
forraigne Prince, Person, Prelate, State or
Potentate hath or ought to have any jurisdic-
tion, power, superiority, preheminence, or
authority Ecclesiasticall or Spirituall, with-
in his Majesties said Realmes, Dominions,
and Countries.

II.

That the Book of Common Prayer and
B of

[2.]
of Ordering of Bishops, Priests & Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himselfe will use the forme in the sayd book prescribed in publicke prayer, and administration of the Sacraments, and none other.

III.

That hee alloweth the booke of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergie in the Convocation holden at *London* in the yeare of our Lord God 1562. and that hee acknowledgeth all, and every the Articles therein contained (being in number 39. besides the ratification) to be agreeable to the word of God.

To these three Articles (*saithe the Canon*) whosoever will subscribe, hee shall (for the avoyding of all ambiguities) subscribe in this order and forme of words, setting downe both his Christen & surname, *viz, I. N. N. doe willingly and ex animo, subscribe to these three Articles, and to all things that are contained in them.*

The first of these Articles none of vs ever refused to subscribe unto; to the other two wee cannot, because wee are perswaded that both the booke of Common prayer and the other bookes to be subscribed by this Canon (of which yet in some respects wee reverently esteeme) containe in them sundry things which are not agreeable, but contrary to the word of God.

*The first Exception, against subscribing to
the booke of Common Prayer.*

It appoints
the greatest
part of the
Canonicall
Scripture to
be left out in
the publique
reading.

The first Exception wee take to the booke of Common Prayer, concerneth that order it appoints for the reading of the holy Scriptures: which in many respects is contrarie to the word of God: as may appeare by these Arguments following:

The first Argument.

BY that order which it prescribeth to bee kept for the reading of the holy Scriptures, the greatest part of the Canonicall Scripture is never to be read to the congregation. For both the bookes of the Chronicles, almost the whole booke of the *Apocalips*, and above an hundred chapters more are at no time to bee read, either for first and second lessons, or for Epistles and Gospels. Secondly, The greatest part of those bookes and chapters which are allowed to bee read, is appointed to bee read, onely on such daies, when then people neither can conveniently meete together, neither are commanded by law so to doe.

This is *contrary to the word of God*, as is manifest by these reasons.

This is contrary to the
word of God
1 Rev. 22. 19.

1. It is one degree of (a) taking from the words of Gods booke, thus to appoint so much of the holy Scripture to bee omitted in the publike reading.

2. The whole (b) Scripture, & every part of it, Deut. 29. 29.

Psal. 119. 7.

8. 9.

Luk. 16. 29.

Rom. 15. 4.

2. Tim. 3. 16.

17.

of it serveth some way for the edification of the whole Church: and it is evident that all the people of God may receive much edification by hearing even the two bookes of the *Chronicles* read unto them, and those chapters of *Exodus* and *Ezekiel*, which the booke appointeth not at any time to bee read, much more by all the rest, which the booke appoints them onely to bee read, when the people are not present to heare them.

3. Sundry chapters & parts that are omitted, are fitter to edifie Gods people in many points of faith, then any that are to bee read. For no place of Scripture doth so clearly demonstrate that CHRIST was the *promised Seed*, as the Genealogies mentioned *Matth. 1.* and *Luke 3.* No place is so fit to set foorth that most comfortable Doctrine of the mutuall love between Christ and his Church, as *Solomons Song*, which is also for that cause called by the holy Ghost, *the most excellent Song*. Neither is any place in the whole Scripture so fit to teach us what the state of the Church shall be in this last age of the world. Who is Antichrist, what his rising and fall shall bee: what the glory of the new *Ierusalem* is: as those chapters of the *Revelation* which are never read. And how can it be doubted but that in those (c) many hundred chapters which are appointed either to bee alwayes omitted, or to bee read onely upon the working daies, there be many necessary points of Doctrine, which either are not at all, or not so fully and plainly set downe in any of the Chapters that are read?

4. Christ

e Even 717.
or therabout.

4. Christ hath (d) commanded all his people (by all good meanes they can) to *search* and inquire into *the Scriptures*, because *they testify of him*: and hearing of them publickly read, is one (e) principall meanes, whereby they (specially such of them as cannot reade) may search and enquire into them. d Iohn 5. 39.
e Deut. 32. 13.

5. It is a (f) great helpe unto the peoples profiting by preaching, to bee well acquainted with those Scriptures which the Preacher alleadgeth for prooffe and illustration of his Doctrine. And how shall many of the people which cannot reade, bee acquainted with those chapters, which they may not heare read publickly? f Act. 17. 12.

6. We are confirmed in this our first argument against subscription to the booke of common praier, by the practise of the Church of the Iewes before Christ, of the primitive Church in the age next succeeding Christ & his Apostles, and of all the best reformed Churches at this day: in none of al which any part of the Canonickall Scripture was ever commanded to bee left out in the publicke reading.

7. We are further strengthened herein by the judgement of the Godly-learned, (g) *Irenaeus* saith, *The Scriptures may be read indifferently of all men*, And againe (h) *Eusebe* (saith he) of *all the fruit of Paradise, eate yee of every part of the holy Scriptures*. *Augustine* speaketh thus in the words of the 119. Psalm: (i) *All the holy Scriptures are a lanthorne to our feet, & a light to our paths*. *Chrysostome* saith, (k) *The Holy Ghost hath so dispensed and* g Lib. 1. c. 31.
h Lib. 5.
i Serm. 23.
in Psal. 118.
& Hom. 9. in
2. ad Thess.
sem.

tempered the holy Scriptures, that he that is most unlearned of all men, might reape some fruit and commoditie by hearing of them read. Bishop Jewell affirmeth, That (1) to limit and diet the people, what they may reade, and what they ought to leave, was sometimes the superstitious discretion of the Rabbines. Heerein (saith M. Jewel) we may say as Hilarie saith; The Son of God hath revealed to us no such thing, Certainly now (the vaile being drawne aside, and our faces being open to behold the glory of God) Saint Paul saith, That not onely one part thereof, but all and every part of the Scriptures is profitable, &c. And againe, That all things that are written, are written for our instruction.

D. Fulke in his confutation of the Rhemists Preface (m) saith, There is nothing in the Scriptures unmeet to bee read of any man, neither are there any mysteries of holy writ, unmeet for Christian men to know and understand. And proveth against the Papists, That the tradition of the Iewes which restrained all under the age of thirty yeares from reading certaine portions of the old Testament, cannot bee justified by the authority of Gregory Nazianzen, or Ierome, as is pretended. Zepperus a famous divine of Herborne in Germanie, and Rector of the Vniversity there (n) writeth, That it was the custome of the Church for the first 800; yeares after Christ, to read over the whole Bible from the beginning to the end in the publicke assemblies once every yeare. And the breaking of that order (saith hee) was a principall meanes of that palpable darkenesse which overwhelmed

med

Reply art.
19. Divi. 16.
pag. 543.

de Selt. 11.

de polit.
pag. 274.
& in silva
Homil. pag.
3. 4.

med the Church for many yeares. For by this
 occasion many of the people were brought
 to thinke that there were no other Scriptures
 given by divine inspiration, but onely those
 Epistles, Gospels, and Lessons which they
 heard read publickly. *Vallerandus Pollanus*, pastor
 of the French Church in *London* in King *Ed-*
wards dayes, in the Apologie he writeth for
 the Lyturgie of the banished Christians at
Trausborough, which was printed at *London*, and
 dedicated to *K. Edward* the 6. affirmeth (o) that • Fol. 14.
 both that, and all other reformed Churches,
 used to read all the holy Scriptures in order
 to the people, that all men of sincere judge-
 ment may easily perceive that to bee most
 profitable for the Church, that it is evident
 by histories that the Primitive and purest
 Church was wont to do so, and that this or-
 der continued till Barbarisme had invaded
 the Church of God.

The second Argument.

1. **T**He booke of Common Praier giveth
 too much honour unto the Apocri-
 phall bookes. For, (a) first it commands
 many of them to be read in the Congrega-
 tion for first Lessons.

2. It (b) appoints them to bee read under
 the name of the *holy Scriptures of the old Testament*,
 without any note of difference from the Ca-
 nonicall, and (c) commands the story of *Su-*
sanna to be read under the name of *Daniell* 13.

3. It appoints them to bee read in as great

It giveth too
 much honour
 to the Apo-
 crypha.

• Rubrick of
 the order how
 the Scripture
 is to be read.
 b In the title
 of that Rub.
 and in the
 first Aric. of
 that Rub. &c.
 Rub. before
 Te Deum ar-
 Aug. 26.

title 2. • In the Calendron

B 4

a mea-

a measure (for their proportion) as the Canonick scriptures of the olde Testament : For of the Canonick Chapters of the olde Testament (being in all 779 or thereabout) are read onely 592, or thereabout. And of the Apocriphall chapters (being in all 172 or thereabout) are read onely 104, or thereabout.

4. It commands them to bee read upon the greatest holidiaies (as on *Whitsunday*, *Candlemas*, *St. Peters*, *St. Michael*, and *All Saints*) when the Church Assemblies are wont to bee best frequented.

5. When an holy day on which one of them is to bee read (as *Whitsunday* alwaies doth) falls on such a day, as on which the Calender had appointed a Canonick chapter (f) it commands, that the Canonick shall giue place to the Apochryphall.

6. It appoints many of the Apochryphall chapters to bee read twise in one year, as *Wisd.* 3. 6. 9. 12. 19. *Ecclesiasticus* 5. 19. 21. 23. 25. 29. 39. 44. and some trice, as *Wisd.* 1. & 5. so it doth no one of the Canonick chapters of the old Testament.

7. It appoints the Apochryphall books to bee read (i) as tending more to edification, and such as may lesse bee spared then those chapters of the Canonick that are omitted. And that the meaning of the booke is such as wee conceive, may appeare by them from whom wee are to receive the interpretation of it. For Arch-Bishop *Bancroft* in the conference held at *Hampton Court* (k) taxed *Ierem* for

f Rubrick for the order how the Scripture is to be read.

Art. 4. & Rub. before Te Deum.

Art. 2. & *wisd.* 1 & 5. *f* Rubrick for the order how the Scripture is to be read.

Art. 2.

k Summe of the conference pag. 60.

for calling these bookes *Apoctrypha*, & said, *hee was the first that gave them that name*, and called his objections against them, *the old cavils of the Jewes*. And the Bishop of Winchester affirmed at the same time, that they must needs be held, *Canonici ad informandos mores*.

This is contrary to the Word of God, as may appeare by these reasons;

This is contrary to the Word.

1. Neither the Levites, nor Christ, nor his Apostles, did ever reade, preach, or interpret any other writings for the instruction of the Church, but onely of the Canonickall Scriptures.

2. The holy Scriptures given by inspiration of God (1) are sufficient to instruct the Church, as well in manners as in Doctrine, and were given to that end. 1. Tim. 3. 16. 17.

3. It is the (m) proper office of Christ to be the teacher of his Church: and therefore no writings may be appointed to be read in the Congregation for instruction of manners, but such onely as haue been indited by his spirit. Mat. 7. 15 and 23. 10.

4. Neither the old Church of the Jewes, nor any of the best reformed Churches, at this day (whose example wee are (n) bound to haue respect unto) haue beene wont to read any other bookes in the Congregation for instruction in manners: but onely the Canonickall Scriptures. Cor. 14. 36.

5. Their error which account these books Canonickall Scripture is heereby confirmed: this was the onely reason that moved the third Counsell of Carthage to (o) decree that Cant. 47.

they should bee held Canonically, because they had received from the Fathers that they were to bee read in the Church. And *Ballarmine* (p) makes this one of his best reasons to prove, that the authority of these bookes, is *Divine* and *Canonically*, because they are now and have been of oide, read by the Church in the publike Assemblies. So doe the Papists in that booke they have lately published, called, *The three Conversions of England*. And (q) *Gregory Martin* reasoneth thus; Their onwe Service booke (saith hee) appointeth these bookes of *Toby* and *Ecclesiasticus* to bee read for holy Scriptures as the other. Doe they raed in their Churches Apocriphall and superstitious bookes for holy Scripture?

6. Sundry of the Apocriphall chapters that are thus appointed to bee read, do containe manifest errors and corruptions. In (r) one of the Chapters of *Tobis*, (s) appointed to be read, an Angell is reported to have said, that hee is of the tribe of *Nephthalim*, and of the Captives that dwelt at *Ninive*, and hee is called (t) sundry times, & answereth to the name of *Azarias Tobias*, brother or kinsman, which name also hee is said (u) in an other place of the same booke to have given unto himselfe, as if hee had been of the kindred of *Ananias the great*, and one of *Tobias* bretheren or kinsmē. In an other place of the (v) same booke which is (x) appointed to bee read, the Angell is said to have directed *Toby* to cure his fathers blindnesse by annointing his eies with the gall of that fish, the liver whereof hee had before

p De verbo
Dei. lib. 2.
cap. 8. & 9.

q Discovery
of corrup-
tions in tran-
slations, sect.
9.

r Tob. 7. 3.
s O Tob. 2.

t Tob. 7. 89.
read oft. 3.
u Tob. 5. 12.

v Tob. 11. 8.
w O Tob. 4.

before
Divils
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before prescribed y for the driving away of
 Devils. In the x same chapter old Toby is said
 to have given thanks for the restoring of
 his sight in this forme. *Blessed art thou O Lord,
 and blessed be thy name for ever, and blessed be all thy
 Holy Angels.* In another a the Angell is repor-
 ted to say, b that Almes doe deliver from
 death, and doth purge all sinne, and c that hee
 did bring to memory their prayer before the
 holy one, and that hee d was *Raphael* one of
 the seaven Angels which present the prayers
 of the Saints.

These, and sundry others, are apparant cor-
 ruptions in that booke, and so taxed by e Iu-
 nius, f Lubbertus, g D. Whitakers, h D. Ab-
 bors, i D. Willet, and others.

In the Booke of Iudith which is k wholly
 appointed to bee read, the l fact of Simeon
 in murdering the Sichernits is commended,
 and Iudith m prayeth, that God would blesse
 and worke with her lye. n She dressed and
 tricked herselfe, that she might allure Holo-
 fernes unto wantonnesse, and o prayed God
 that he might be taken with the snares of his
 eyes in her, and that God would smite him
 with the lips of her love. She p uttred witi-
 tingly and willingly many lyes, and in all this
 is commended by the author of that booke.

All these and some others in that booke are
 manifest and shamefull errors: and so have
 bin observed to be by q Iunius, Lubbertus,
 r Professor of Divinity in the University of
Franker in Frisia, s our Divines that conferred

Chr. dog. pag. 94. 95. f In the foure dayes

with

Tob. 6. 7. 8.
 2. 2. 5.
 Tob. 11. 14.
 read O. 4.
 a Tob. 12.
 read O. 4.
 b Vers. 9.
 c Vers. 12.
 d Vers. 15.
 e Annot. in
 Tob. 2. 10.
 3. 25. & 5. 15.
 & 6. 9. 11.
 12. 12. 15.
 f De princi-
 piis Chr. dog.
 pag. 83.
 g Kesp. ad
 Camp. p. 17.
 & cont. Du-
 rum. p. 72.
 h Against Hill.
 pag. 128.
 i In Synop.
 pag. 13.
 k O. 6. 7. 8.
 9. 10. 11. 12.
 13.
 l Iud. 9. 2.
 m Iud. 9. 10.
 n Iud. 10. 3. 4.
 & 12. 15.
 o Iud. 9. 13.
 according to
 the Bishops
 Bible.
 p Iud. 10. 12.
 13. & 11. 15.
 16. 19.
 q Annot. in
 Iud. 8. 6. & 9.
 2. & 16. 8.
 r De princ.
 Conference.

Against Hill with Campion in the Tower; & D. Abbot
 pag. 318. Deane of Winchester, (u) D. Willeth, and
 Synop. p. 13. others.

On All. In (v) one of the chapters of the booke of
 Saints day, & wisdom appointed to be read (x) twise every
 O. 15. year, it is said, that (y) the children of adulter-
 Vers. 16. ers shall not be partakers of the holy things, and the seed
 of the wicked be shall be rooted out, and (z) that if
 they dye hastily they have no hope neither comfort in the
 day of tryall, for horrible is the end of the wicked gen-
 eration.

And in (a) another chapter of the same
 book, that the bastard plants shall take no deepe root
 nor lay any fast foundation. For though they bud forth
 in the braunches for a time, yet they shall be shaken with
 the winde: for they stand not fast, and through the ve-
 hementcy of the winde they shall be rooted out.

All which is judged to be a bloudie sentence
 and censure against all that are borne in bastar-
 die, both by (b) Zepperus and (c) D. Ab-
 bots.

In (d) one of those chapters of Ecclesia-
 sticus that are (e) read, it is said, that the fear
 of the Lord was made with the faithfull in the mother
 wombe. In (f) another wee are forbidden to give
 almes to any ungodly man. In (g) another, wisdom
 (the Son of God) is said to have bin made and crea-
 ted from the beginning. In (h) another, it is said,
 if thou wilt thou shalt observe the Commandements and
 testify thy good will: hee hath set water and fire before
 thee, stretch out thine hand to which thou wilt. In
 (i) another, it is said of Eliseus, that his body
 did prophecy after his death. All these, and other
 corruptions, are proved to be in those chap-
 ters

De legibus
 Moisaicis p.
 234.
 Against Hill
 pag. 319.
 Eccle. 1. 15.
 O. 24.
 f Eccle. 12. 5.
 read O. 31.
 g Eccle. 24.
 11. 11. read
 Nov. 7.
 h Eccle. 15.
 19. 16. read
 Novemb. 2.
 i Eccl. 48. 11.
 read Nov. 18.

ters of Ecclesiasticus (which are appointed to be read) by (k) Calvin, (l) Iunius, (m) D. Whitaker, (n) D. Rainolds, and others:

In the (o) first of Baruch it is said, that *the Chaldeans burnt Ierusalem with fire the same year and month and day that they took it.* Which is contrary to that which the H. Ghost hath written in (p) sundry places, as both (q) Iunius & (r) Lubbertus have observed. Other errors are also noted to be in this booke (which yet is wholly (s) appointed to be read) by (t) Iunius, (u) D. Whitaker, (x) D. Willer, and others.

In the History of Susanna which is (x) appointed to be read under the name of the 13. chapt. of Daniel, there Iewes in Babilon (y) are said to have had *Judges of their owne*, and power to put offenders to death: and (z) Daniel is said, to have been a young child, when he executed judgment upon the two false witnesses, which was a in the dayes of *Astages* immediately before the raigne of Cyrus, and b this is said to have been the meanes, whereby Daniel grew famous. All which doe evidently prove this story to be fabulous and-untrue, as is also observed by c Iunius, d Lubbertus, e Doctor Fulk, f Doctor Whitakers, g Doctor Willer, and others.

7. In this whole argument against the reading of the Apocrypha we are confirmed by the judgment of the godly learned. *The old Church of the Iewes* (saith h D. Whitakers) *never vouchsafed them so much honor, as to read them pu-*

g In Synopsi, pag. 10. 11. h Against blisly,

k Inst. lib. 2. c. 5. sect. 18
l Annot. in Eccl. 48. 10.
m Resp. ad Campianum pag. 17. 18.
n Thes. 3. 62.
o pag. 14.
p Bar. 12. read No. 20.
q 2. Chr. 36. 6. 10. compared with vers. 19. & Ier. 39. 8
r Annot. in Bar. 1. 3.
s De prime. Christ. Dog. pag. 67.
t Nov. 20. 31. 12. 23.
u Annot. in Bar. 6. 2.
x De Script. pag. 49.
y Synop. p. 9.
z Aug. 26.
a Vers. 5. 18.
b Vers. 45.
c Vers. 64.
d Vers. 65.
e Annot. in Dan. 13. 1.
f De princip. Christ. Dog. pag. 70.
g Answer. to Martin. pag. 22. 23.
h De Script. quest. 1. c. 9.
i Rain. p. 7.

3 Lob. de pr

p. 37. 38. 39.

D. Whitakers

against Rai-

nolds. p. 16. 7.

& In Apol. ad

Antonium.

1 Defence of

the Apol. p.

149.

m De vita

Iueli. p. 197.

n Defence of

Apol. p. 349.

o Rejoinder

to Bristow.

p. 297.

p Contra Sta-

pletō. p. 280.

q Defence of

Apol. p. 549.

r Against

Fecknam.

fol. 61. a.

s Against the

man of Che-

ster. fol. 43.

t Contra Du-

rum. p. 54.

u Defence of

apol. p. 549.

v Jesuitism.

p. 2. p. 37.

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blickly, which also the learned hold to be
good precedent for us to follow. Iustin Mar-
tyr & speaking of the books wont to be read
in the assemblies by the Church next suc-
ceeding the Apostles, nameth onely the writ-
tings of the Prophets and Apostles. The
Councell of Hippo speaking of the Cano-
nicall Scriptures, decreed that besides these
nothing might be read in the Church, and
wee find it cited by B. Iewell and m Doct
Humfrey. The same was expressly decreed
by the Councell of Laodicea which as we
find also to this purpose alleadged by n B. Ie-
well, o D. Fulk, and p D. Whitakers. The
very same decree against the reading of the
Apocrypha in the Church was long ago
made in the French Church by the Eccle-
siasticall Constitutions of Lowys and Char-
les, which is also cited to this purpose by
q B. Iewell, r B. Horn, and s B. Pilkinton,
Cyril (as we finde him cited t by D. Whi-
takers) having reckned up the Canonick
bookes, saith, that the Apostles and Bishops
of the auncient Church delivred these onely
to the Church, and thereupon inferreth thus
with the Apocrypha bookes (saith he) have
thou nothing to doe. Chrysostom (as u B.
Iewell alleadgeth him) speaking of the pra-
ctise of the primitive Church, saith, it was the
readers office to read holy things in the con-
gregation out of the writings of the Pro-
phets or of the Apostles. v Doctor Humfrey
saith, they were first called Apocryphall
bookes, because they were bidden, not pu-
blikly

blikly received of the Church, but might be read secretly in mens private houses. And * D. Sutcliffe calleth this impudency in the Papists, that they match Apocryphall books and Legends with the Scriptures, or at least read them in the Churchestogather with the Scriptures.

* Contra Fes-
lar. de Missa
Cere. p. 111.

The third Argument.

THE book of Common prayer appointeth such a translation of the Holy Scriptures to be read in the Church as leaveth out of the Text sundry words and sentences, which were given by Divine inspiration for the profite of the whole Church. As first, in the Book of the Psalmes, and these words *Higgaion* and *Selah* are alwayes left out, and the last words of Psalm 72. and these words, *Prayse ye the Lord*, are omitted at the least 17. times. 2. In the Lords prayer (after the example of the Popish Missall) this conclusion, *for thine is the kingdome, and the power, and the glory, &c.* is ever left out. 3. In the reading of the 10. Commandements, these words, *which brought thee out of the Land of Egypt, out of the House of bondage*, are omitted. 4. In the Epistles and Gospells words are left out even to the changing or obscuring of the sense of Holy Scripture, which shall evidently appeare to them that will turne to these places of Scripture following, (a) Col. 3. 12. these words *Holy* and *Beloved*, (b) Esay 63. 15. this word *from*, (c) Apo-

It binds us
to a translation that
taketh away
from the text.

a Epist. 1.
Sunday after
Epiphany.
b Epist. on
Munday be-
fore Easter.

(c) Apo-

• Epist. on
All Saints.
• Gospell on
Munday be-
fore Easter.

• Gospell on
Tuesday be-
fore Easter.

This is con-
trary to the
word of God.

f Deut. 4. 2.
Rev. 22. 19.

g Exam.
Gonc. Trid.

par. 1. p. 62.

• Contra Bel-
lam. ad 1.

contra p. 39.

• De princ.
chr. dogm.

p. 159.

• Against
Greg. Martin.

pag. 321.

• Answer to the Rhem. Pref. 66. 71.

• Against
Rain. p. 283.

287. 288. 290. 340.

• Answer to Howlet, fol. 158. b.

(e) Apocalip. 7. 9. these words, *and kindred*,
(d) Marc. 14. 72. these words, *weighing the*
with himselfe, (e) Marc. 15. 7. these words,
who in the insurrection, which words are meant of
all his fellowes.

This is contrary to the word of God, for
1. God hath expressely forbidden (f) to
take out from his word, and said, *that hee will*
take their part out of the booke of life, that shall pre-
sume to doe it.

2. Sundry of our best Divines have shar-
ply taxed the Papists for this, observing it as
a manifest corruption in their translations,
and great advantage against them, namely,
(g) Chemnitius, (h) Danaus, (i) Lubbertus, (k) D.
Fulk. (l) D. Bulky, (m) D. Whitaker, (n) M.
Wiborn, and others.

The fourth Argument.

It binds us to
a translation
that adds to
the text.

THE Booke of Common Prayer appoints
such a Translation to bee read in the
Church as doth adde both words and sen-
tences to the Text, as parts of the Text, and
without any note of distinction from it, and
that sometimes to the changing or obscuring
of the meaning of the Holy Ghost: As in
the Booke of the Psalmes, Psal. 2. 12. this
word *right* is added, Psal. 4. 8. this word *oyle*,
Ps. 13. 6. these words, *yea I will praise the name of*
the Lord most high, Psal. 14. three whole verses
are added, viz. 5. 6. 7. Psal. 22. these words,

lookt

looks upon me, Psal. 22. 31. this word my, Psal. 39. 12. these words, a *striking garment*, Psal. 132. 4. these words, *neither the temples of my head* take any rest, Psal. 134. 2. these words, *even in the Courts of the house of our God*, Psal. 136. the last verse is wholly added, Psal. 14. 7. 8. these words, *and leave for the use of men*, 2. In the Epistles and Goipels, as (a) Ioh. 1. 4. these words, *that ye may rejoice*, (b) Rom. 12. 7. these words, *not only before God but also*, (c) Jerem. 23. 5. these words, *with wisdom*, (d) 2. Tim. 4. 5. these words, *be sober*, (e) Matth. 2. 6. these words, *unto me*, (f) Matth. 9. 25. these words, *Damsel arise*, (g) Mar. 15. 40. *Mary Salome*, this word *Mary* is added, (h) Luk. 16. 21. these words, *and no man gave unto him*, (i) Luk. 19. 42. these words, *thou wouldst make dead*, (k) Luk. 24. 36. these words, *It is I, feare not*. This is contrary to the word of God: for 1. The Lord hath expressly (l) forbidden us to *make unto his Word*.

2. Sundry of our best Divines have noted this a corruption and sinne in the Papists and others, as (m) Chemnitius, (n) Lubbertus, (o) D. Bulkely, (p) D. Whitaker, (q) D. Abbots, and others: yea, D. Whitakers (speaking of as lawfull an addition as any of these which wee have noted) saith thus, (r) *May wee convey thus cunningly into the Text of the Scripture whatsoever wees imagine fity to agree therewith?* and a little after, (s) *This cannot any way be otherwise accounted then a thing unlawfull in Gods word, and by no meanes to be defended.*

a Epist. on S. Johns day.
b Epist. on the 3. Sunday after Epiph.
c Epist. on 25. Sunday after Trinity.
d Epist. on Lukes day.
e Gospell on Epiphany.
f Gospell on 24. Sunday after Trinity.
g Gospell on Tuesday before Easter.
h Gospell on 1. Sunday after Trinity.
i Gospell on 10. Sunday after Trinity.
k Gospell on Tuesday in Easter week.
l This is contrary to the word.
m Deut. 4. 2.
n Prov. 30. 6.
o Rev. 22. 18.
p Exam. con. Trid. pag. 1. pag. 62.
q De Princ. Chr. dogm. p. 160. 161.
r Answ. to the Rhetorick. pag. 72. 75.
s Ag. Rain. p. 286. 297.
t Ibid. p. 128.

The fifth Argument.

It binds us to
a translation
which is ab-
surd and sense-
lesse.

• Epist. Munday before
Easter.

• Epist. on 1. Sunday after
Epiph.

• Epist. on 16. Sunday
after Trinity.

• Epist. on
last Sund. in
Lent.

• Epist. on 3.
Sunday in
Lent.

• Gospel on
the Annun-
tiation.

• Gospel on
3. Sund. in
Lent.

This is con-
trary to the
word of God.

• Deut. 27. 8.
24. & 31. 11.
12.

Nehem. 8. 8.
1. Cor. 14.
19. 16.

• Ezra 9. 4.
Nehem. 8. 5.

THE Booke of Common prayer appointe
such a Translation to be read in the
Church, as is in many places absurd, & such
as no reasonable sense can be made of, as
Psal. 58. 8. Or ever your pots be made hot
with thorns so let indignation vex them as a
thing that is rawe: Ps. 68. 30. when the com-
pany of the spearmen and multitude of the
mightie are scattered abroad amongst the
beasts of the people, so that they humbly
bring pieces of silver, and when he hath scat-
tered the people that delight in war, then &c.
Psal. 72. 6. hee shall come downe like the
raine into a fleece of wooll, • Esa. 63. 1. which
is so costly cloth, • Rom. 12. 2. be you thank-
ged in your shape, • Eph. 3. 3. father of all
that is called father in heaven and in earth.
• Philip. 2. 7. that Christ was in the shape of
God, and was found in his apparel as a man,
• Eph. 5. 13. whatsoever is manifest the same
is light, • Luk. 1. 36. this is the first moneth
which is called barren, • Luk. 11. 17. and
one house doth fall upon another.

This is contrary to the word of God: for

1. *The word of God is ought so to be read in the
Congregation, as the people may understand and be ed-
ified by it.*

2. *It diminisheth the reverence which the people is
their hearts is ought to beare unto Gods word.*

3. *Learned men have justly blamed the Rheinish
Translation because it is in many places senseless and ab-
surd to an English bearer, though it stick precisely to the
word*

words and phrase of the Original, viz. k D. Full, k Answer to
 l D. Wisbers, m D. Bulkley, n D. Whitakers and Rhem. pref.
 others, and the reading of the vulgar Lattin in Churches sect. 22. and
 is condemned also by o Chemnitzius and p M. Wisber, tin. pag. 1066
 because that Translation is in sundry places senseless and l Epist. dedi-
 absurd. catory before
 his view of

the Rhemist. Marginall notes. m Answer to the Rhem. pref. p. 76. 104
 n Against Rain. pag. 369. o Exam. Conc. Trid. part. 1. pag. 62.
 p Answer to Howlet fol. 158. b.

The sixth Argument.

THE Booke of Common prayer appoints such a Translation of the Scripture to be read in the Church as doth in very many places pervert the meaning of the H. Ghost by a false interpretation of the Text, as in the Booke of the Psalmes, Psal. 17. 4. because of mens works that are done against the words of my lips: for, concerning the works of men by the words of thy lips. Ps. 18. 26. this (which the Prophet speaketh of God) is applied to men, with the froward thou shalt learne frowardnesse, Psal. 30. 12. every good man, for my glory or my tounge, Ps. 105. 28. they were not obedient to his word, for, they were not disobedient, Psal. 106. 30. Phinehas prayed, for, he executed judgment, Psal. 107. 40. though he suffer them to be evill entreated through tyrants: for, hee powereth contempt upon Princes, Psal. 123. 3. the rod of the ungodly commeth not into the lot of the righteous, for, it resteth not upon it. So a Esa. 63. 11. Israel remembred, for God remembred, b Matt. 1. 18. when his mother Mary

It binds vs to a translation that perverteth the meaning of the holy Ghost.
 a Epist. Munda day before Easter.
 b Gospell of Sunday after Christmas.

e Gosp. Sun-
day before
Easter.

f Gosp. on the
Annuntiatio.
e In Magnifi-
cat.

f Gosp. 1. Sun-
day after Epi-
phany.

g Gospell on
Christm. day.

h Ep. 1. Sund.
in Advent.

i Epist. on
Septuagesima
Sunday.

k Epist. 4.
Sun. in Lent.

l Epist. on Ea-
ster even.

This is con-
trary to the
Word.

m Exo. 20. 16.

n Pro 30. 6.

o Pet. 4. 11.

p Antid. Conc.

Trid. Sess. 4.

p. 680. 681.

q Exam. Con.

Trid. pag. 1.

pag. 62. 63.

r Animad. in

Bellar. contr.

2. lib. 2. cap.

12. 13. 14.

s De princ.

Chr. dogm.

p. 162.

t Answer to

was married to Ioseph, for, was bethrothed,
e Matth. 27. 9. whom they bought of the chil-
dren of Israel: for, who^m they of the chil-
dren of Israel valued, d Luke 1. 28. Haile
full of grace, for, haile thou that art freely be-
loved, e Luk. 1. 48. he hath regarded the low-
lynes of his handmaiden, for, the low estate,
f Luk. 2. 43. & his father knew not of it, for,
and Ioseph knew not of it, g Ioh. 1. 1. & God
was the word, for, and that word was God,
h Rom. 13. 13. not in eating and drinking,
for, not in gluttony & drunkenness, i 1. Cor.
9. 27. least I should be cast away, for, least I
should bee reproveable or blame-worthy,
k Gal. 4. 25. Mount Syon bordereth upon the
Citie that is now called Ierusalem, for, an-
swereth to Ierusalem that now is, l 1. Per.
3. 20. when the long suffering of God was
once looked for, for, when once the long suf-
fering of God looked for, or waited.

This is contrary to the word of God, for
1. Wee are m forbidden to make report
even of a mans speech in a contrary or other
sense, then wee are perswaded bee intended
it, and therefore it must needs bee a sin n to
deale thus with the Oracles of God.

2. Our best Divines have, for as small cor-
ruptions as these that we have noted, blamed
the vulgar Latine & Rhemish Translations,
and condemned the Councell of Trent, for
binding all men to the reading of the vulgar
Latin publicquely: namely, o Calvin, p Chem-
nissius, q Iunius, r Lubbertus, s D. Bulkely, t D.
Rhem. pref. p. 52. 65. u Against Rain. p. 332. 320.

Whi-

Whitaker, & D. Reynolds, & D. Willet, and others. * Thet. p. 23.
 Yea, & D. Whitaker concludeth a reproofe of ^{29.} In Synops⁶⁴
 such faultes as these in the vulgar Transla- p. 20. 21.
 tion thus: *All this perhaps in your judgement seemeth* * Against
little, who care not how corruptly Gods word be set forth Rain. p. 22.
among you; But they that consider how holy and pre-
tious a thing the word of God is, and what charge the
Lord hath given to keepe it faithfully, must needs com-
fesse that these are indeed grosse corruptions, and ought
with all diligence to be searched and removed out of the
Scriptures.

The seventh Argument.

THe Booke of Common Prayer misap-
 plied sundry places of Scripture, and
 that to the countenancing of some points of
 unsound doctrine: as * Apoc. 14. 15. is ap-
 plied to those children whom Herod mur-
 dered, which is also made more plaine by
 the *b* Collect that calleth them, *The witnesses of*
God which confessed and shewed forth his praise: So
e Joel 2. *d* Matt. 6. *e* 2. Cor. 6. *f* and Matt. 4.
 are applied to the Lenton fast, *g* 1. Petr. 3.
 17. 22. is applied to the time of Christs
 abode in the grave, and *b* Apoc. 12. 7. 12. is
 applied to a created Angell.

This is contrary to the word of God, for
 1. It is a great dishonour to the word to
 i abuse it unto the maintenance or counte-
 nancing of any error.

2. Our Divines have condemned in the
 Papists the errors which wee have mention-
 ed, and the misapplying of these Scriptures

It misapplieeth
 the Scripture
 to the coun-
 tenancing of
 false doctrine.

* Epist. on
 Innocents
 day.

b Col. on In-
 nocents day.

e Epist. on 1.
 day of Lent.

d Gospell on
 1. day of
 Lent.

* Epist. 1. Sun-
 day in Lent.
f Gosp. 1. Sun-
 day in Lent.

g Epist. on
 Easter even.

b Epist. on
 Mich. day.

This is con-
 trary to the
 word.

i Prov. 8. 8.

4 Rev. 12.
 / In Rev. 12.
 ¶ Elench. heret. p. 72.
 ¶ In Dgn. 12.
 3.
 ¶ Hom. of fasting, part. 2.
 ¶ Confut. of Rhem. on Matth. 2. 16.
 & Mat. 4. 2.
 & Refut. of Rastel. p. 785.
 & prelect.
 Rev. 12.
 ¶ Against Hill
 P. 408.

to the maintenance of them : Namely & *Bal-
 langer, I Iunius, de Danau, n Polonus*, & our book
 of Homilies, p *D. Fally*, & *D. Abbots*, & others.

If any man shall object that all these seven
 Arguments which wee have brought against
 subscription to the book of Commō prayer,
 bee but cavils, because the Calender either is
 no part of the booke, or if it bee yet wee are
 not so strictly tyed unto it, but that wee may
 take liberty to reade any other Chapters in
 stead of the Apocrypha, or any chapter that
 is not prescribed in the Calender which wee
 shall judge fitter for the edification of the
 people, and that wee may reade the Psalmes,
 Epistles and Gospels, according to the new
 translation of the Bible, that is now in hand,
 wherein these faults are likely to be reformed.

Wee answer, That all our Arguments are
 directed against the subscription as it is now
 required, and the use of the booke as it now
 standeth. 2. That the Calender is a part of
 the booke, and that wee are precisely bound
 to the direction of it, as well in the reading
 of the Lessons & Psalmes as of the Epistles
 and Gospels : for the statute (which authori-
 seth the booke, and is prefixed as a part of it)
 commanded the observation of the Calen-
 der as a part of the booke, and bindeth us
 upon a great penalty to say & use Martens,
 Evensong, administration of each of the Sa-
 craments, and all other open and common
 prayers in such order and forme as is men-
 tioned in the booke, and no other, or other-
 wise. And in the 1 Canons of the last Sy-

node

node (from which wee are bound to receive the meaning and interpretation of the booke of common prayer) wee are enjoined to observe the order prescribed in the booke of common prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof.

The second exception against subscribing to the Booke of Common Prayer.

THe second exception wee take to the Booke of Common Prayer, concerneth the Ceremonies which it appointeth to be used in the publik worship of God, as the *Surplice, Crosse in Baptisme, Kneeling at the Communion,* and such like. For

To command the use of such Ceremonies as the booke appoints, is contrary to the word.

To command the observation of these ceremonies, is contrary to the word of God, as we are perswaded by these arguments following.

The first Argument against the Ceremonies.

IT is contrary to Gods Word to use (much more to command the use of) such Ceremonies in the worship of God, as man hath devised, if they bee notoriously knowne to have been of old & still to bee abused unto Idolatry or Superstition by the Papists, specially, if the same be now of no necessary use in the Church. This may appeare

Humane inventions abused to Idolatry (unless they be of necessary use) may not be retained in the service of Christ.

1. By the second commandment, which forbids

¶ Lev. 18. 34. forbids all provocations unto spirituall for-
 & 19. 19. nication, as the 7. doth unto that which is
 27. 18. carnall.

Exo. 23. 24. 2. By the commandement and direction
 Deut. 14. 1. & God hath given us in his word, & to separate
 12. 4. 30. 22. our selves from Idolaters, and bee as unlike
 2. Cor. 6. 14. to them as may bee, specially in their reli-
 18. gious observations & ceremonies & to abo-
 Rev. 18. 4. lish not onely all idols, but also all the cere-
 & Gen. 35. 2. 4 monies and instruments of Idolatry, & that
 Numb. 33. 5. so as we may best shew our utmost detesta-
 Deut. 12. 2. 1. tion to them, and wth root out the very memo-
 2. King. 23. 4. ry of them, to & cast away even such things
 Esay 27. 9. & as had a good originall and use (if they bee
 30. 22. 23. not still necessary or commanded of God)
 Zeph. 1. 4. when once they are knowne to have beene
 Apo. 2. 14. 20 defiled by Idolatry, or abused unto it.

¶ Deut. 7. 25. 3. By the equity & reasons of these com-
 26. & 9. 21. mandements which wee finde set downe in
 1. Cor. 14. 12. H. Scripture, viz. 1. the f detestation which
 2. King 16. 4. the Lord our God (being a jealous God) bea-
 & 23. 6. reth unto Idolatry & all the instruments &
 Esay 30. 22. tokens thereof, as unto spirituall whoredom.

Jude 23. 2. g That we cannot be said sincerely to have
 & Exo. 23. 13. repented of the Idolatry or Superstition,
 Deut. 12. 3. whereby we, or our forefathers, have provo-
 Ios. 23. 7. ked the Lord b unlesse we be ashamed of, &
 Zach. 13. 2. cast away with detestatio all the instruments
 & Lev. 26. 1. & monuments of it. 3. That wee shall be
 2. King 18. 4. in i danger to bee corrupted in the substance
 Dan. 1. 8. of religion and purity of doctrine, and even
 Hof. 2. 16. 17. to fall back againe unto Idolatry, if we con-
 f Exo. 20. 5. 6 forme our selves to Idolaters in their Cere-
 Deu. 7. 25. 26. monies

g 2. Chro. 13. 15. & Exod. 34. 12. 13. Deut. 7. 4. 25. 26. Iudg. 2. 13. Gal. 2. 5.

p. 166. 167.

monies

monies, and retain the monuments of their superstition, yea if wee shew not all detestation unto them. 4. That our holding of conformity with Idolaters in their Ceremonies (wherin they repose the greatest part of their religion) will bee a speciall meane to harden them in their superstition. 5. That seeing the Pope is revealed to bee / that great Antichrist, and his Idolatrie troubleth the Church at this day more then any other, and our people ^m converse more with Papists then with any other Idolaters, there is more danger in the retaining of the Ceremonies and relicks of Popery, then of any other Idolatrie whatsoever.

¶ Eze. 16. 34.
1. Cor. 8. 10.

12. Thess. 2.
3. 4.
Rev. 17. 16.

¶ Lev. 18. 3.

4. By the judgment of the godly learned of all Churches & ages, who have constantly taught & given testimony to this truth, that Christians are bound to cast off the ceremonies & religious customes of Pagans, Iewes, Idolaters, and Hereticks, & carefully to shun all conformitie with them therein.

In the Councell of Nice it was ^m decreed, that Christians might not keep the Feast of Easter at that time, nor in that manner as the Iewes did: let us (say they) in nothing agree with that most detestable rout of the Iewes.

¶ Euseb. de
vita Constan.
lib. 3. cap. 17.
Anno Dom.
325.

And in ^m another Councell, that none should fast on the Lords day, because the Maniches had taken up that day to fast on: which also ^p Augustin alledgeth and approveth of in another. ^q That such altars as were set up in the countrey and high wayes in memory of the martyrs should bee abolished, although

¶ Conc. Sang.
can. 18. Anno
324.
¶ Epist. 68.
ad Casula-
num.
¶ Carthag. 5.
can. 14. 15.
Anno 457.

¶ Against
Satinders
books of Ima-
ges, pag. 702.

they were pretended to bee set by revelations
or visions, & that solemne request should bee
made to the Emperour, that all reliquies &
monuments of Idolatry might be utterly de-
stroyed. And this decree wee find cited by
D. Fulk.

f Conc. Brac.
1. can. 32.

In another Councell it was decreed, that
none of the Clergie should forbear or make
scrupule to eate flesh, that they might shew
themselves to differ from the Priscilianists.

¶ Conc. Brac.
Tern. 2. can.
73. circa Ann.
610.

In another, that Christians should not deck
their houses with bay leaves & greē boughs,
because the Pagans did use so to doe: that
they should not rest from their labours those
dayes that the Pagans did, and that they
should not keep the first day of every month
as they did. In another, that Christians

¶ Conc. Afric.
Can. 27.

should not celebrate feasts on the birth dayes
of Martyrs, because that was the manner of
the heathen. *Tertullian* is large and vehement in

¶ De corona
militis.

this point, as (¶ saith hee) wee may give no-
thing to the service of an Idoll: so may wee
borrow nothing from the service of an Idoll:
If it bee against religion to sit at table in an
Idols Temple, what is it to bee seen in the ha-
bit of an Idoll? Againe, ¶ no habit or appar-
rell is esteemed lawfull amongst us, that hath
beene dedicated or appointed to so unlawfull
an act. Thou that art a Christian must hate
those things, the authors & inventors where-
of thou canst not chuse but hate. In another

¶ Lib. de I-
dololatrie.

¶ Lib. de O-
ratione.

place hee affirmeth, ¶ that Christians might
not wash their hands nor lay aside their cloaks
before prayer, nor sit upon their beds after
prayer,

prayer, because the heathen used so to doe.

Melchior Bishop of Rome & decreed, that no Christian should fast on the Lords day, or

on the Fryday, because it was a knowne custom of the Pagans to fast on those dayes. *Ambrose* taught *Monica* the mother of *Augustine*, as *b Augustine* himselfe reporteth it, which is also alleadged by *c Bishop Jewel*, to leave bringing of wine and cakes to the Church, as shee was wont to doe, because shee might not lawfully give such a shew of conformity with the Gentiles. *Augustine* himselfe also

d prescribing a direction how to winne the Pagans, hath these words, If you aske how the Pagans may bee wonne, how they may bee inlightned, how they may bee called to salvation? leave all their solemnities, forsake their toys. *Gregory* (as wee finde him cited by *e Bishop Jewel*) alledgeth and approveth of a decree of the Councell of *Toledo*, which forbade the ceremony of thrice dipping in Baptisme, because it was the custome of certaine heretiques. *Leo* *f* adviseth all Christians to shunne the viperous conference of heretiques, and that in nothing they would bee like unto them who in name onely are Christians. The judgement of the Church of Scotland, appeareth in a *g* letter written from a generall assemblie held at *Edinburgh*, 1566. unto the Bishops of England, in which (besides many other sentences to this purpose) thus they write: If surplice, corner cap, and tipper, have beene badges of Idolaters in the very act of Idolatrie, what have

z Circa annum 311. as we finde him cited by *Cassianus* in sum. conc. f. 34. 2. a Quinta Feria.

b Confess. lib. 6. cap. 2. *c* Defence of Apol. p. 385. 386.

d Tom. 10. Hom. 6. de verbis Domini in Matth.

e Defence of Apol. p. 316.

f Sermon. 8. de pass. Domini.

g As we finde it set downe in the Discourse of the troubles at Frankford. pag. 212.

the

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Anno 1603.

the Preachers of Christian liberty, and the open rebukers of superstition to doe with the dregges of the Romish beast? And more plainly in the generall *b* confession of their faith, whereunto his right excellent Majesty, with others of the chief States of that Kingdom, did solemnly sweare and subscribe, where wee finde these words, [Wee detest all the Ceremonies & false doctrine of the Romane Antichrist, added to the ministratio of the true Sacraments, wee detest all his vaine allegories, rites, signes & traditions brought into the Church without the word of God.]

Lib. Epist.
p. 129.

Oecolampadius (i directing a Minister of the Church of *Schaphusium*, what rites were fittest to bee used in the celebration of the Lords Supper) requireth him utterly to cast of all the Ceremonies of the Papists, which cannot (saith hee) bee continued, but they will nourish the superstition and impiety whereunto they served of old.

& Serm. 52.
on Deut.
In Lev. 19.
27. p. 207.

Calvin *k* in one place affirmeth, that if wee have any drop of good zeale in us, it must needs vex us to see the markes and signes of Idolatrie, and that wee must to the utter most of our power deface them. And in another place, God would have his people to know (saith he) that they could not have his favour unlesse they would in all points be unlike to them that were uncircumcised, & of another Religion, & goe as farre as they could from their fashions & examples, specially in those rites, wherein there was any shew of religion. And in *m* another place having spoken of

m Epist. 87.
pag. 167.

some

some moderation that is to bee used in reforming and remedying abuses in the Church, yet (saith hee) doe I no lesse constantly asseuer that great heed is to bee taken, least under this pretence any thing bee tolerated in the Church which came either from Sathan or from Antichrist.

Bucer was also of this judgement, surely, as saith hee, as there can be no agreement betwene Christ and Beliall, So they that are sincere Christians can abide nothing that is Antichrists. And in another place, none of all those things (saith he) or words or gestures shall finde any place with us, in which there may appeare to bee any thing that hath any affinity with so great impiety, or that may be drawne (though wickedly and without any just cause given) to the justifying of them.

In Mat. 18.
fol. 143. b.

In censura
cap. 9. f. 471.

Musculus writeth thus; It is not fit that those things which are rather superstitious then religious, or have so much as a shew of superstition, should be retained in the Church. God forbid that I should maintaine any traditions, rites, or worships, which are Popish: And I call them Popish Traditions, which either of their owne nature, or by abuse doe serve unto Popish impiety, superstition, and blindness, all which (I am perswaded) ought to bee detested as much as is possible.

Loc. com.
de Tradit.
421. 422.

Peter Martyr teacheth that, That order ought to bee kept in the administration of the Sacraments which is most sincere, & differeth most from the toys & ceremonies of the Papists, & commeth neere to that purity

In an epistle
to the
Ministers of
Poland.
Loc. com.
pag. 112.

Loc. Com.
pag. 1125.

f Tract. Theo.
vol. 3. pag.
310. 311.

De redemp.
P. 445.
Exam. Theo.
ol. Melanct.
par. 2. p. 493.
In Pl. 16. 4.
Spec. Pon-
tif. pag. 65.
Cont. Bell.
cont. 7. c. 16.
Enarr. in
Deut. cap. 7.
loc. 3. & 5.
De Politeia
pag. 72.
Synop. an-
tich. pag. 16.
Contra Mo-
nachos p. 70.
Act & Mon.
edit. 1576.
pag. 1419.

387
rity wherein Christ & his Apostles did first
administer it. And in *r* another place, cer-
tainely, saith hee, if wee did from the heart
hate Superstition wee would doe our utter-
most endeavour cleane to put out and deface
all the footesteps and monuments of it.

Beza writeth thus, *f* All those Ceremonies
that are idolatrous should utterly bee rooted
out, that the least footesteps of Paganisme
might not have appeared in the church, what-
soever was derived either from the Iewes or
Pagans, besides Christs institution, or a most
evident example of the Apostles, ought at
once to have beene utterly banished out of
the Church of Christ.

Many besides these, of the most famous
Divines of other Nations wee might alledge
for this, as *t* Zanchius, *u* Pezelius, *v* Molle-
rus, *x* Szegedinus, *y* Danzus, *z* Machabæus,
a Zepperus, *b* Wigandus, and others: And
s *Sadel* saith thus in defence & praise of all the
best reformed Churches, We reject whatsoe-
ver remaineth in the Church of *Rome*, which
came either from the Iewes or the Pagans.

Thus have also such as have beene chiefe
pillars in our own church judged of the mo-
numents of idolatry, & all conformitie with
Papists in their ceremonies, *d* *M. Rogers* (that
holy Martyr) would not consent to a Canon
that was to be made in King *Edwards* dayes for
the Clergies uniformitie in Cap, Tippet, and
the rest of the apparell, unlesse it might bee
decreed that the Papists, for a difference be-
tween them & others, might be constrained
to weare upon their sleeves a Challice with
an Host upon it.

Our

Our late *Queenes* & *injunctions* require, that all monuments of *Idolatrie* & *Superstition* bee so utterly extinguished & destroyed, that there may remaine no memory of them either in our Churches or houses. And the Booke of Canons made *Anno Domini* 1571. that no man weare the grey Amice, or any other garments defiled with the like superstition.

¶ Injunct. 33.
¶ Cap. de Decanis. See also
B. Grindals
articles in his
Metropolit-
call visitation
An. 21. Eliza.
Artic. 6. 7.

Bishop Jewel in g one place approveth the judgment of *Tertullian* and the Fathers of that age, who forbade Christians to weare garlands of Bay, not for that (saith he) the thing was ill of it selfe, but for that they would not seeme to follow Idolaters. It hath some appearance of evill. And b in another place, speaking of sundry of the Popish Ceremonies, You have (saith hee, speaking to the Papists), so misused those things, or rather so defiled and berayed them with your superstitions, that wee can no longer continue them without breach of conscience.

¶ On 1. Thes.
¶ 5. 22. p. 220.

¶ Defence 1.
¶ Apol. part. 2.
¶ pag. 23.

Bishop Pilkington misliked, that in our Leiturgie wee are so like the Papists. In marriage (saith hee) and many other things besides, wee are but too like unto them. That is our fault generally, that wee differ not more from them in all our Ministry.

¶ Consult. of
the mast of
Chester. f. 9.

Bishop Westphaling (in his & treatise of Reformation) alledgeth to this purpose, and alloweth this sentence of *Augustine*, who-soever (hee bee Iew or Gentile) that shall observe the Ceremonies of the Iewes, not onely hee that doth it unfainedly, but even hee that doth it to any other intent, tumbleth himselfe into the bottomles pit of the devill.

¶ Serm. 1.
¶ fol. 9.

Bishop Bilson (defending the Reformed Churches

¶ Answ. to the
Apol. of the
Semih. p. 21.

¶ Jesuitism.
part. 2. p. 515.

¶ De vita Iuel-
li, in Epist.
dedicat. pag.
19. 20. 21.

¶ Confut. of
Allen tou-
ching prayer
for the dead.
pag. 378.
¶ Retent a-
gainst Bri-
stow. pag. 98.
¶ Refut. of
Rastel. pag.
710.

¶ Upon the
2. Comman-
dement.

Churches against a Dander of the Papists) to
porrieth I thus of them as approving & allo-
wing them in it. The reformed Churches
(saith hee) are so farr from admitting the full
dose of your heresies, that by no meanes they
can digest one dramme of your ceremonies.

Doctor *m Hunsfry* (speaking of *Constantine*
zeale in forbidding all conformitie with the
Iewes) affirmeth; That all men ought to
imitate him therein, and refuse to conform
themselves to the enemies of God in any of
their Ceremonies. And *n* in another place
hee professeth plainly both his desire and
hope of the utter abolishing of the Ceremo-
nies, and of all the monuments of Popish su-
perstition that yet remaine in our Church.

Doctor *e Fulk* in one place saith; If any
man millike our forme of service, as not dis-
fering sufficiently from yours, hee sheweth
his greater zeale in detestation of your Ido-
latrie & blasphemy. And in *p* another; Wee
abhorre (saith hee) whatsoever hath but a
shew of Popery. In another *q* place hee gives
this for a reason, why our Ministers use to
stand at the North side of the table at the
Communion, that we might shew our selves
thereby unlike to the Papists.

Doctor *Andrewes*, now Deane of *Westminster*,
hath this speech in *r* his Catechisme; If it bee
true that is in *Iude* 23. That wee must hate
the very garment that the flesh had spotted,
surely because the Idoll is as uncleane and
abominable, no lesse abominable to us must
that garment bee, that it hath spotted.

Doctor

Doctor *Latiff* maketh this one of his principall arguments against the Papists: that they have derived most of their Ceremonies and customes from the Iewes & Pagans. See also a most plaine and pregnant testimony of M. *Greenham* for this our first argument in the last addition of his workes. But above all others that ever wee read, * *Marbury* is most peremptory and bitter in this point. And as all these Divines agree with us in this our first argument against the Ceremonies, so do they and others also in the reasons wee have brought out of the Scriptures to confirme it by: for they hold,

1. That those Lawes that wee have alledged out of the Old Testament against the monuments of Idolatry, do binde us as much as they did the Jewes; and from them they conclude, as we have done, that all reliques of Popish and heathenish superstition are to bee banished out of the Church of Christ. Of this judgment are * Calvin, * Martyr, * Grineus, * Wolphius, * Ursinus, * Macabeus, * Zachius, * Simlerus, * Zepperus, & our own booke of Homilies, f D. Fulke, & others.

2. That *Ezechiah*, *Iosiah*, and the rest of the godly Kings of *Judah*, which shewed most zeale in abolishing those things which had beene abused to Idolatry, did no more then they were bound by the Law of God to doe, and that from their example the argument holds strong against the monuments of Idolatry now, because all Christians are bound to imitate their zeale therein. Of this judge-

* Pag. 758.

759.

* In his catechising at Awford in Lincolnshire upon the 24 Commandment.

* On Deut. Sermon 31.

pag. 210. a.

* In Ind. 21.

fol. 37. a.

* Disp. Theol.

dog. Basil.

Acad. p. 360.

* In Deut. 14.

122.

* Explic. Catech. p. 719.

* Enart. in

Deut. 12, 100.

1. & 2.

* De redempt.

p. 649.

* In Ezech.

fol. 190. a.

* De legibus

Mosaicis. p.

81.

* Tom. 2.

pag. 40.

* Against

Saunders of

Images. pag.

600.

g De civit.
 Dei lib. 10.
 cap. 3.
 h On Deut.
 Serm. 52. p.
 311. b.
 i In 1. Sam.
 14. fol. 83. b.
 k In 1. Reg.
 18. 4. f. 351. a.
 l In 2. Chron.
 34. f. 197. b.
 m De redemp.
 pag. 367. &
 499.
 n De sacr.
 Manduc. p. 58.
 o Reply art.
 14. p. 499.
 p Answer to
 the Apol. of
 Semin. p. 556.
 q Rejoinder
 to Martiall,
 pag. 177.
 r Confer. with
 Hart. p. 386.
 s 17.
 t In his Cate-
 chis. on the
 second Com-
 mandement.
 u Of Idolatry,
 p. 108. 109.
 v Schlusfelb.
 in cat. heret.

ment was g Augustine, b Calvin, & Martyr,
 & Wolphius, l Lavater, m Zanchius, n Za-
 deel, o B. Iewel, p B. Bilson, q D. Fulke,
 r D. Rainold, s D. Andrewes, t M. Perkins,
 and others.

3. That the retaining of the Popish Cere-
 monies will certainly bee a meanes to in-
 danger the doctrine that wee profess, and to
 bring the people backe againe to popery.
 This was the judgement of the *Divines* of
Saxoby, and v of them of *Hambrough*, of x Lu-
 ther, y Oecolampadius, z Calvin, a Bucer,
 b Martyr, c Wolphius, d Chemnicus, e Pe-
 zelius, f Zanchius, g D. Andrews, h M.
 Greenham, and i others.

4. That the retaining of the Ceremonies
 of Idolaters will cause them to insult over
 our religion, as if it could not stand without
 help from them, and so harden them in the
 liking of their owne Idolatrie. This reason
 hath beene used against conformitie with the
 Iewes by *Constantine* the Emperour, and by all
 the Fathers in the 1. Councell of *Nice* and
 against conformity with the Papiſts by *Bren-
 tius*, f *Musculus*, m B. Iewell, and others.

Fourthly, we are confirmed in this our per-
 swasion, that it is unlawfull to retaine the ce-

part. 13. pag. 575. v Ibid. pag. 670. w Loc. Com. class. 3. p. 26. y Lib.
 Epist. pag. 129. z In Hosea 2. 17. & in Matth. 15. 1. & in Col. 2. 8.
 a In Matth. 18. fol. 144. a. b Loc. Com. pag. 1125. c In 2. Reg. 23. fol.
 422. d Schlusfelb. in Cat. heret. part. 13. pag. 719. e Exam. Theol. Me-
 landt. part. 2. pag. 491. f De redempt. pag. 648. g In his Catechism
 on the second Commandement. h Pag. 801. i Meland. in Rom. 14.
 j Euseb. de vita Constant. lib. 3. cap. 17. k Exeget. in Iohn. f. 208. 209.
 l Loc. Commun. pag. 432. m Vpon 1. Thess. pag. 219.

remonie

remonies of the Papists, by experience of
the great hurt they have done and doe daily
in the Church. For wee finde,

1. That some of the learnedst of our En-
glish Papists (namely *▪* Martiall, *▪* Bristow,
and *▪* hee that penned that Petition for the
Papists, which D. Sutcliff, and M. Powell
have answered) have by this argument justi-
fied their Church and Religion that we have
borrowed our Ceremonies from them: yea
some of them (as *▪* Harding, *▪* Martiall, and
hee that wrote the Apologeticall Epistle for
our English Papists) have professed, that this
was to them an evident argument, that *Q. E-*
lizabeth did in her conscience like well of their
Religion, because shee liked and maintained
their ceremonies, and the superstitious multi-
tude, do usually defend the blessing of them-
selves with crossing their breasts and fore-
heads, by our crossing of childre in Baptisme.

2. That in our owne Church the purity of
doctrine hath been already dangerously cor-
rupted, and sundry Popish errors broached,
by such as have beene the most not maintai-
ners of our conformity with Papists in their
ceremonies, as *▪* that the Scriptures containe
not all things that are necessary to be known
unto salvation, that *▪* the word it selfe cannot
possibly assure us that wee do well to think, it
is the word of God, that *▪* the workes of such
as know not the Scripture, may bee accepta-
ble to God: and that the bare mandate of
the Scripture is not the onely rule of all good
& evill in the actions of men, *▪* that penitent

▪ Reply to
Calfhill art. 1.
fol. 48.
▪ Motive. 34.
pag. 143.
▪ Reason 13.
14-19.

▪ Epist. be-
fore the con-
fut. of the A-
pologie.
▪ Epist. before
his Tract. of
the crosse.
f. Sect. 7. p. 54.

▪ Hooker, 1.
book pag. 88.

▪ Hooker 2.
book. P. 102.

▪ Ibid. p. 112.

▪ Hooker 5.
book, p. 208.

weeping & fasting are means to blot out sin, whereby wee obtaine & procure to our selves pardon. That *y* the hearing of the word preached is not any worship of God. That *z* the keeping one day in seaven for Sabbath is ceremoniall & observed now, *de jure humano* onely.

y D. Howson
in Sermon on
Psal. 118.
pag. 78.
z Ibid. p. 20.

a Hooker 3.
book. p. 176.
b D. Eeds late
Deane of
Worcester in
his Sermon. fol.
65. b.

c Hooker 3.
book. p. 88.
d Saravia de
diversis gra-
dibus mini-
strorum. p. 57.

e D. Hacket, in
Sermon on Psal.
122. pag. 31.
f Theol. edit.
Oxon. Anno
1602.

g The Arch-
bishop Bancroft, in the
sum of the
conference at
Hamp. court;
pag. 16.

h Catech. Trid.
p. 218. Rhem.
on Luke 1. 63
i Rhem. on
Apoc. 1. 10.
k Bellarmin.
contr. 5. lib.
3. cap. 19.
Rhem. on 1.
Tim. 6. 20.

That *a* it is not to bee inquired, whether Christ bee present in the Sacrament by Consubstantion or Transubstantion, and that it can no way either hinder or further us howsoever that stand. That *b* the Church of Christ in the Apostles dayes, was but in her infancy. That *c* the Church of Rome is still a limme of the visible Church of Christ. That *d* the Church of Rome is our mother, in & by which God hath regenerated us, and washed us from our sinnes, and written us in the number of the heires of eternall life. That *e* *Augustin* the Monck was the convertor of our English nation. That *f* the innocent party after just divorce, may not marry againe. That *g* if a child bee baptized, there is an evident assurance that it is saved, whereas if it dye unbaptized, the state of it is uncertaine.

Lastly, the judgement and practise of the Papists themselves makes much for the confirmation of this Argument. For they count it a shame for Christians, *h* to give to their children such names as the Heathen were wont to give, or *i* to call the dayes of the weeke by those names which the Pagans gave unto them, and *k* are very precise in shunning all agreement with us, in the least thing

thing that concernes the profession of our Religion, And wee are taught by I Tertul-
lian, m Cyprian, n Martyr, o Jewel, and
p D. Humphrey, to learne of our adver-
saries in this case, and to be ashamed that they
should shew more zeale for error, then wee
for the truth.

This our first Argument maketh directly
against all these ceremonies in question. For,
1. They are of no necessary use, but might
well bee spared: *The Church of God*, saith D.
q Fulke, *is perfect of her selfe, and need not borrow of
any sect for perfect furniture in doctrine, Ceremonies, or
Discipline.* And the r chiefe defenders of them
have taught, *That (were they not established by au-
thority) they ought not to be used.* And (though
they bee thus established, yet) themselves doe
call them *Toyes and Trifles*, and take liberty to
omit them oft, which they might not doe if
they were necessary, either to the being, or
well being of the service of God. Yea the
booke of Common Prayer appointeth the
Minister to *certifie the Congregation that in private
Baptisme* (in which neither Surplice nor
Crosse is required) *all is well done and according to
due order.*

2. They are notoriously knowne to have
beene of old, & still to bee abused to super-
stition and idolatry by the Papists. *I call them*,
(saith s Musculus) *Papish Traditions or Rites, which
either in their owne nature and first originall, or by abuse
have served to the impiety, superstition, and blindnesse
of the Papists, all which in my judgement are utterly to
be abolished.* And it is well knowne that the

/ Lib. de Ido-
lar.

m Epist. 55.

pag. 144.

n Loc. com.

pag. 1125.

o On 1. Thess.

pag. 219.

p Iesultism.

part. 2. p. 192.

All the Cere-

monies in

question are

humaine in-

ventions of

no necessary

use, and abu-

sed to Ido-
latrie.

q Refut. a-

gainst Briss.

pag. 98.

r Whitgifts

defence pag.

283.

s Loc. com.

pag 422.

De effectu
sacram. lib. 2.
cap. 31. art.
10.

In Apoc.

11. 17.

Ahtich de
monstr. cap.

11. sect. 15.

De effectu.

sacra. lib. 2.

cap. 31. art. 4.

Epist. 87.

pag. 166.

Opusc. edi.

1597. fol.

414. b.

Papists doe esteeme of, and glory in their Ceremonies, as the chiefe characters & badges of their religion, so Bellarmine professeth of them, and so have *u* D. Fulke, *v* D. Abbots, judged of them. Yea, *x* Bellarmine teacheth, that their ceremonies have power (even *ex opere operato*) to cure diseases, to drive away devils, and to purge from veniall sinne. *y* M. Calvine affirmes of all the Ceremonies of the Papists, *That as they were ordained for that end, so they have ever proved the chiefe baits and allurements they have had to draw men unto, and nourish them in the love of their idolatry.* And in *z* another place, *What one thing is there (saith hee) in all Popery that is not like unto the brazen Serpent, save onely in this, that it hath not so good an originall as that had? All the superstitions of the Papists are stained with impious errors, which can never bee done away but by the utter abolishing of the use of them.*

This which wee have said in generall of our Ceremonies will better appeare, if wee shall consider these three in question severally.

The Surplice
is so.

The Surplice is notoriously known to be abused by the Papists to Superstition and Idolatry.

a Rational.
divin. lib. 3.
cap. 1.

For in all hallowed vestiments belonging to their Priests, it is well knowne that the Papists doe put great Superstition, *a* Durandus calleth them *pieces of armour, wherewith the Bishop or Priest must bee harnesssed that will fight against the spirituall wickednesse.* And the Bishop when he halloweth any of them, useth to pray thus, *b* *That the Priest wearing this holy vesture may deserve*

b Miss. Rom.
part. 3.
pag. 100.

to be shielded and defended from all assaults and temptations of the wicked spirits, & D. Abbots calls all the Priests garments whereby they are distinguished from the rest of the Church, *A speciall part of the Character of the Priest.* And the Surplice is one of their Priests garments, & without wh ch no Priest may say service: It is one of the vestiments, & without which neither the water, nor belles, nor ought else, can bee hallowed: Which made M. Latimer to say, when the Surplice was pluckt from him in his degradation (as wee finde him cited by f D. Humfry) *Now I can make no more holy water.*

Yea, it is evident by the auntient forme of degradation used in the Church of Rome, that no one vestiment was so proper to their Priesthood as the Surplice: for it is enjoyed to all that are admitted, to the very lowest degree of their Clergy, which they call *primam tonsuram*, And this was it which first brought that custome into the Universities, that every student should at certaine times weare the Surplice in divine Service, because they did in their *matriculation* receive this *primam tonsuram*, and first entrance into the Clergy.

Neither is the Surplice onely a badge and ornament of their Priesthood, but the use of it is also injoynd in their most abhominable and idolatrous Masse. b All Priests that are present at Masse, must needs haue their surplice on. And though it bee not of the essence of the Masse, that every Priest that saith it, haue a surplice on, yet i some

e Antichr. de monst. cap. 11. sect. 26.

d Durandl Ration. lib. 3. cap. 1. num. 9. Lindwood. Constit. Rob. Winches sy. cap. & ut parochiani. e Missal. R. 5. part. 5.

f pag. 69. f In his Antidiploma. g Acts and Monu p. 476. & pag. 103.

b Lindwood constit. Steph. Me-pham. cap. lib. neam.

i Missal. R. 5. part. 1. p. 14. Manip. Curatorum tract. 1. part. 4. cap. 8. Tolet i sugn. lib. 2. cap. 2. Enim. Sa. Anphorison. p. 445.

& On 1 Cor.
11. 29.

/ In 1 Reg.
16. fol. 276. a.
& loc. com.
p. 1125.

■ Martyr. in
loc. com. pag.
1127.

■ Exegesis in
Iohan. fol.

308. 209.
■ Epist. 12.

■ Libro de vo-
ris & falsis a
diaphoris.

■ In 1 Cor.
11. 4. 7.

■ Enchir. pag.
177.

■ De rodemp.
p. 445. 446.

■ Thef. part. 1
pag. 195.

■ Acts & Mo-
num. p. 1366.

■ Acts & Mo-
num edit. an-
no 1570. pag.

4724.

■ Acts &
Monum. pag.

1316.

■ Defence of
the Apologie.

p. 134 p. 135.

■ Register p.
80.

■ Apol. pro Leitura Argut. fol. 36.

■ Acts & Monum. p. 1875.

■ De vita
Iul. pag. 287. & in Antidiplomare.

■ Confer. with Harr. pag. 578. 589

■ Archbishop Grindal in his Articles to be inquired of in his visitation
Anno 22. Elizabeth Art. 38. The signe of the Crosse is so. ■ Prompt. Ca-
thol. part. 1. p. 26. 27. ■ De effect. sacram. lib. 2. cap. 31. art. 20. ■ Bellar.
de Imag. sanct. lib. 2. cap. 30. art. 11. 13. 15.

Priest cannot say Masse without it. No Priests
(& say the Rhemists) may make his bread-
den god ; unlesse hee haue on his sacred so-
lemne vestiments. Yea they glory in it , as
in a garment peculiar to their religion , and
therefore were wont to pluck it from such as
they did degrade. So haue the most learned
and judicious of our Divines judged the sur-
plice to bee a Popish massing garment , and
by this reason they haue condemned the use
of it in the Churches that professe the Go-
spell, namely ; / Martyr, ■ Bullenger, ■ Bren-
tius, ■ Beza, p Illicius, q Gualter, r He-
mingius, s Zanchius, t Polanus, v B. Hoo-
ker, ■ Bishop Farrar, x M. Rogers, y B.
Jewel, z Bishop Pilkinton, ■ Vallirandus
Pollanus, b M. Fox, c Doctor Humfrey,
d D. Rainolds, and * others.

The signe of the crosse also is notoriously
knowne to bee abused to Superstition and
Idolatry by the Papists: for both ■ Stapleton
and s Bellarmine doe make the speciall badge
of their Idolatrous Religion. To it g they
ascribe sundry supernaturall and divine ef-
fects, as that it driues away devils, expel-
leth diseases, and all evils whatsoever, san-
ctifieth all things that are marked with it,
breaketh the force of witchcraft, yea that it
effecteth all these things by vertue of Gods

institution, and *ex opere operato*. b They professe that it is one of the images, to which they giue religious adoration. Yea i they teach, that it is to bee worshipped *cultraria*, which is that very kinde of worship which they giue to God:

And as they doe thus make an Idoll of it wheresoever they use it, so doe they no where more abuse it to superstition and Idolatry, then in the Sacraments. It is well knowne, that their breaden god (the & greatest and the most abhominable Idoll that ever was knowne in Christendome) / could not be made without it.

In Baptisme m they hold, that the water hath no spirituall vertue, till it be sanctified by it. They use it most in the administration of Baptisme, as that which giveth life to all other their ceremonies. They marke the childe with it as a meane o to drive away the Devill, and to bee a defence and muniment against him. Yea they holde, that none can bee rightly baptised or haue his perfect Christendome without it. To that purpose p *Durandus* (a chiefe Papist) alleadgeth and affirmeth this saying of *Augustine*; You are not yet borne againe by holy baptisme, but by the signe of the Crosse you are conceived in the wombe of our holy mother the Church. The same is affirmed in a ballad, which our

6 Hosius cōtra Brentium p. 113. Stapl. prompt. Cathol. part. 1. pag. 29. Bellarm. delmag. sanct. lib. 1.

cap. 40. art. 4. Suarez in Thom. part. 1. disput. 16. sect. 5. fol.

618. Costen. in Enchirid. c. 13. fol. 426.

Saunders of Images c. 18.

i Iacobus de Graphis de cōfessionum aur. rearum lib.

2. cap. 2. sect. 15. See also

for this Gabriel Fowel de Antichristo pag. 177.

4 Zanch de redempt. pag. 159. b.

i Aquin. sum. part. 3. quest. 83. art. 5.

argum. 3. Bellarm. de Miss. lib. 2.

cap. 1. art. 20. Stapl. prompt.

Catho. part. 1.

pag. 25. Rhemists on 1. Tim. 3. 5. sect. 12.

m Durand. Ration. lib. 7.

cap. 2. Numb. 9.

n Manip. curat. tract. 1. part. 2. cap. 8.

o Rabanus

Maurus cited by Bullinger. decad. 5. fol. 448. Hugo Card. cited by Heibhusius de erroribus Pontif. fol. 112. Watson Bishop of Lincoln, serm. 4. of the Sacrament.

p De ritibus Eccles. lib. 1. cap. 19. Num. 28.

English Papists have published of late, called, *The lamentation of the Crosse*. This hath caused many of our chiefe Divines to condemne the use of it even in Baptisme, as *q* Hellopeus, *r* Beza, *f* Szegedinus, *t* Zanchius, *u* Goulartius, *v* Zepperus, *x* Polanus, *y* Napier, *z* D. Fulke, *a* D. Rainolds, *b* Thomas Rogers, and others.

The gesture also of kneeling in the act of receiving the bread and wine in the Lords Supper is notoriously knowne to have been of old, and still to bee abused unto Idolatrie by the Papists. For it grew first from the perswasion of the reall presence and transubstantiation of the elements, and is daily used by the Papists in the worship of their bread-god, and that as an act of Idolatry, with a most idolatrous intent and meaning, even upon this ground, that the bread is become God. Yea, the practise of the Church in the use of this gesture is made by the learnedst Papists, (even *d* Aquinas, *e* Harding, *f* Bellarmine, *g* Bishop Watson, and others) one of their strongest arguments to justifie that their Idolatrous concept of Transubstantiation, because else (say they) the Church should commit Idolatry in kneeling before the elements. And *b* Bellarmine having said, that wee, whom hee calls *Calvinists* and *Sacra-*

mentaries,
Kneeling at the communion is so. *e* Concil. Trident. Sess. 13. cap. 5. Stapleton prompt cath. part. 2. pag. 150. *d* Sum. part. 3. quest. 75. art. 2. and so cited by D. Fulke against Russell pag. 747. *e* Answer to Jewels challenge, fol. 111. 2. *f* De Sacram. Euchar. lib. 2. cap. 8. art. 2. & cap. 13. art. 5. & cap. 24. art. 6. *g* Sermon of the 7. Sacram. fol. 66. *b* De Sacram. Euchar. lib. 4. cap. 19. art. 2.

mentaries, doe not (as they and the *Lutherans* doe) adore the Sacrament; neither (saith he) should any man mervaile at that; seeing they doe not beleeve that Christ is really present, but that the bread in the Eucharist is indeed nothing else but bread that came out of the Oven.

Thus also have our learned Divines judged of the originall and abuse of this gesture, and by this reason have condemned it, namely, *i* Calvin, *k* Martyr, *l* Szegedinus, *m* Hooper, *n* M. Beza, and others. Seeing therefore the use of it was never enjoined to any Church till Antichrist grew to his full height, and there is no one action in all his service so Idolatrous as this, wee may well conclude, that of all the ceremonies that ever were used in popery, none may bee so properly termed Popish and Antichristian as this.

The Second Argument against the ceremonies enjoined.

ALL humane ceremonies being appropriated to Gods service, if they be ordained to teach any spiritual duty by their mysticall signification, are unlawfull, for,

1. The second commandement forbids vs to make to our selves the liknes of any thing whatsoever, for religious use. And so is this commandement understood by *a* Bucer, *b* Vi-rell, *c* D. Fulk, *d* D. Andr. & others.

2. Christ is the *e* onely teacher of his Church, and appoynter of all meanes where-

i Instit. lib. 4.
cap. 17. sect.
36. 37.
k Cont. Gardin. de Euchar. pag. 141
160. 385.
l Specul. pontif. pag. 11.
m In his 6. Sermon on Jonas.
n Tract. Theol. vol. 3.
Pag. 210.

All humane ceremonies of mysticall signification are unlawfull.
a Script. An. gli. pag. 419.
b Catech. pag. 103.
c Replynder to Martyn: pag. 160.
d Catech. on the 2. Commandement.
e Mat. 23.
by 8. 10.

f 2. Tim. 5. 15
16. 17.

g Mar. 7. 4. 7.

h Hom. 5. 1. in
Matth.

i De Script.
pag. 464.

k Harin.

l Conf. part. 1.
pag. 210.

m In Mat. 15.
2.

n In Catech.
pag. 97.

o De polit. p.
49.

p Confut. of
Rhem, on

Mar. 7. 7.

q Conf. with
Harin. p. 600.

r Serm. on
Deut. p. 597.

s Ex. Conc.

Tred. part. 2.
pag. 184.

t In Cro. 10.
11.

u Confut. of
Rhem. on

Phil. 2. 10.

v In 1. Reg.
fol. 58. 59.

w In Habac.
fol. 270.

x In 1 Chron
30. 12.

y Catech. part.
3. pag. 758.

z Partit.

Theol. pag. 83
& 194.

by wee should be taught and admonished of any holy duety, and whatsoever bee hath thought good to teach his Church, and the meanes whereby she hath perfectly set down in the holy scriptures, so that to acknowledg any other meanes of teaching and admonishing vs of our duety, then such as hee hath appoynted, is to receive another teacher into the Church besides him, & to confesse some imperfection in those meanes hee hath ordained to teach vs by. Our Saviour by this argument (amongst others) g condemnes the Iewish purifyngs) and justifieth himselfe and his Disciples in refusing that ceremony, because (being the precept of men) it was taught and used as a doctrine by way of signification to teach what inward purity should bee in them, & how they ought to be cleansed from the pollutions of the Heathen. And so we finde this place interpreted, by h Chrysostome (whose judgment also is alleadged and approved by i D. Whitakers) the k Church of Wittemberg, l Calvin, m Virell, n Zepperus, o D. Fulk, p D. Rainolds, and others. This reason we finde alleadged by such Divines as have been of chief credit in the Church of Christ, namely q M. Calvin, r Chemnitius, s Lavater, t D. Fulk, and others. So, to them that say Images may stand in Churches as helps to stir up devotion, and to put men in remembrance of good things, it is answered (by u Peter Martyr, v Gualter, x Lavater, y Vicinus, z Polanus, and others) that the Lord himself hath appoynted meanes enow

to doe that: and that no means may be used
to that end but such as hee hath ordained.
So the Churches of *France* and *Flanders*, in their
observations uppon the Harmony of con-
fessions, give this reason against all mysticall
Ceremonies, that they are partes of the holy
doctrine, & and D. *Andreas* alleadgoth this
for the first roote of all Superstition & Ido-
latry, that men thought they could never have
admonitions and helps enow to stir them up
to worship God, yet God (*saieth he*) had gi-
ven foure meanes, viz. the Word written, the
Word preached, the Sacraments, and the
great booke of the Creatures.

3. This gives unto Ceremonies a chiefe
part of the nature of Sacraments when they
are appoynted to teach or admonish vs by
these significations. This is affirmed and gi-
ven as a reason against significant Ceremo-
nies, by *d. Augustine*; & the Churches of *France*
and *Flanders*; in their observations uppon the
Harmony of confessions *f. Calvin*, *g. Martyr*,
b. Beza, *i. Sadeel*, *k. Danquise*, *l. Zepperus*, *m. Po-
lanus*, *n. B. Jewell*, *o. D. Humfry*, and others.

4. In the time of the law (when God saw
it good to teach his Church by significant
Ceremonies) none might be brought into
or received in the worship of God, but such
onely as the Lord himselfe did institute. This
reason is used against the popish Ceremonies
by *g. Calvin*, *r. Iunius*, *s. Lubbertus*, & others.

5. It is much lesse lawfull for man to bring

a. *Secl. 19.*
ad Confer. 8.
ronieam co-
serv. 1.
b. *Catech. on*
the second
Commande-
ment.
c. *Gen. 17. 17.*
Exod. 12. 13.
Luk. 22. 19.
d. *De doct.*
Chr. lib. 3.
cap. 15. & all
Marcel.
Epist. 9.
e. *Secl. 17. ad*
conf. *Saxon.*
obf. 1.
f. *In Lev. 4. 22*
g. *In 1. Reg. 1*
sol. 7. 1.
h. *Epist. 2.*
i. *Cont. Mo-*
nach. pag. 87.
k. *Cont. Bel-*
lar. de cultu
sanct. lib. 1.
cap. 17.
l. *De polla.*
p. 50.
m. *Partit.*
Theol. pag.
195.
n. *Treat of the*
Actam. pag.
2. 3. 1. 49.
o. *Design. part.*
2. pag. 1. 49.
p. *Exod. 25. 26.*
27. 19. 40. &
27. 19. & 29.
42. 41.
q. *2. 1. 25.*
r. *De Papa.*
pag. 713.
signifi-

1. *Chro. 22. 15. 19.* 2. *Chro. 29. 15.* 3. *Instit. l. 4. cap. 20.*
4. *Animadver. in Bellarm. cont. 3. pag. 616.* 5. *De Papa.*

* Enfeb. de vi-
 ta Const. lib.
 1. cap. 17.
 * Epist. 19.
 * In Epist. ad
 Rom. p. 93.
 * Decad. 3. fol.
 124. b.
 * In 2. Chro.
 4. 20.
 * De Templis.
 fol. 103. a.
 * Catech. pag.
 49. 51.
 * Adm. to the
 people of
 England. 168
 * Treat. of
 Reformation,
 fol. 9.
 * Opus. p. 421
 * Decad. 1.
 fol. 496. a.
 * De Templis
 fol. 103.
 * Arca fæde-
 ris. pag. 340.
 * Cate. p. 127.
 * Against the
 Popish Apol.
 pag. 602.
 * Confer. with
 Hart. p. 600.
 * Synop. p. 95.
 * Gal. 4. 1. 3.
 Ioh. 4. 23. 24.
 Col. 2. 16. 17.
 20. 21. 22.
 Heb. 9. 10.
 * Instit. lib. 4. cap. 10. 16. 23. 24. & opusc. p. 41. 4. & in Ioh. 4. 23. * Decad.
 3. fol. 124. & fol. 435. * Exam. part. 2. pag. 15. & part. 4. pag. 41.
 * Hagog. part. 3. pag. 196. * De Temp. p. 304. a. * Arca fæderis.
 pag. 340. * 2. Tom pag. 158. * Iesuit. par 2. pag. 611. * Confer.
 with Hart. p. 363. 366. 600. * Synop. Papa. pag. 304.

significant Ceremonies into Gods worship
 now, then it was under the law. For God
 hath abrogated his owne, not onely those
 that were appointed to prefigure Christ, but
 such also as served by their signification to
 teach morall duties (so as now (without
 great sin) none of them can be continued in
 the Church, no nor for signification. Of this
 judgment were the Fathers in the Councell
 of Nice, and * Augustin, * Martyr, * Bul-
 lenger, * Lavater, * Hospinian, * Piscator,
 * Cooper, * B. Weitphaling, and others.

And if those Ceremonies that God him-
 selfe ordained to teach his Church by their
 signification may not now be used, much lesse
 may those which man hath devised. This
 reason our Divines hold to be strong against
 popish Ceremonies, namely * Calvin, * Bul-
 lenger, * Hospinian, * Arcularius, * Vitell, * D.
 Bilson, & D. Rainolds, * D. Willer, & others.
 Yea this is one maine difference which God
 hath put between the state of that Church
 under the law, & this under the Gospel, that
 he thought good to teach that by other my-
 sticall Ceremonies besides the ordinary sa-
 craments, & not this. And of this judgment is
 * Calvin, * Bullenger, * Chemnitius, * Da-
 natus, * Hospinian, * Arcularius, & our book
 of Homeles, * D. Humfry, & D. Rainolds
 * D. Willer, & others. All which Divines doe

teach,

teach, that to bring in significant ceremonies into the Church of Christ is plaine Iudaisme. Besides this, it is a speciall part of that *Christian libertie*, which Christ hath purchased for us by his death, and which all christians are bound to stand for; that the service wee are to doe unto God now is not mysticall, ceremoniall, and carnall (as it was then) but plaine and spirituall. And of this judgment were the Divines within the territories of Hamborough in an epistle they wrote to Melancton) & a Virell, b Piscator, c D. Reimolds, and others.

Gal. 5. 1. Col. 2. 20.

c. Schlusselfb. cat. har. part.

13. pag. 679.

d Catech. pag.

111.

e Catech. pag.

47.

f Confer. with

Hart. pag. 600

6. This will open a gap to Images, oyle, lights, spittle, creame, and all other popish Ceremonies, especially if they shall be judged as fit to teach & admonish by their signification, as these which wee retaine. And indeed this is a chiefe reason whereby both Papists and Lutherans justifie the use of Images, & whereby d *Beſſarmini* commendeth all other their ceremonies, that *they are fit to teach and put men in remembrance of good things*. The Popish custome of the Priests sprinkling men with holy water, and using withall these words, *Remember thy Baptisme*, (as their manner was in some Countries) can with no reason be held unlawfull, if such significant Ceremonies as ours are to be defended. With *subreptile and relations, remembrances, and apprehensions* (saith D. Fulske) *all idolatry, and false worship may be defended*.

d De sacram.

lib. 2. cap. 37

art. 16.

e T. Martyr.

in 2. Reg. fol.

192.

f Confut. of

Rhem. on

Phil. 2. 10.

7. Wee are further confirmed in this our second argument by the judgement of the
godly

godly learned; who (besides the testimony they have given to every severall prooffe we have brought for it) doe also speake directly with vs in this generall. *That no mysticall and significant Ceremony devised by man; and appropriated to Gods service may be retained in the Church of Christ:*

g Harm. cond
part. 1. pag.
239. 240.
h Sed. 17. ad
Sax. conf. obs.
i In Efa. 10.
& in Matthe
9. 13.
k Epist. 3.
l On Gal. 5.
pag. 237.
m Merbury
upon the 2.
command.
n Defence of
the answ. to
the adm. pag.
291.
All the cere-
monies in
question are
humane ordi-
nances, and of
mysticall sig-
nification.

Of this judgement is g the Church of Wittenberg, the h Churches of Franke, and the Low Countries, in their observations upon the Harmony of Confessions, i M. Calvin, k M. Beza, l M. Perkins, and m others. Yea D. Whitgift himselfe n professeth, that he did not like that any prescript apparell should bee used in Gods service for signification. And no good reason can bee given why the Church may not as well enjoyne a prescript apparell for signification as any other Ceremony.

This our second Argument is strong against all the Ceremonies in question. For, 1. They are appropriated to Gods service, seeing neither they are used any where else, and the use they have there, is not derived either from their owne nature, or from the civill custome of our nation, but onely from the will of them that doe institute and ordaine them.

2. They are ordained to teach some spiritual duty by their mysticall signification. For, all the Ceremonies retained in our Church, are maintained to bee significant. Thus the book of Common prayer speaketh of them all, n *That they are neither dumbe nor dark, but apt to stirre up the dull minds of man to the remembrance*

n In the treatise of Ceremonies.

brance

brance of his duty to God, by some notable and special signification. o M. Hooker saith, That Ceremonies destitute of signification must needs be vaine. And in p another place hee calleth our Ceremonies, visible signes, which are undoubtedly most effectfull to open such matters, as men when they know and remember carefully, must needs be a great deale the better informed to what effect those duties doe serve in performance whereof these Ceremonies are used. Yea, hee addeth, That they are more effectfull to teach and edifie then the prayers, readings, questions, and exhortings, that are used in the administration of the Sacraments. And q D. Covell saith of them all, That they serve for ornament, and to signifie such vertues as were requisite in those parties that rightly use them. This will the better appeare if wee shall consider the Ceremonies in question particularly: That the Surplice is ordained for signification sake is evident.

1. The Papists (from whom wee received it, as is proved in our former argument) r professe, that all their Priests garments have mysticall significations. And for the Surplice sundry of them do teach what signification it hath, as s Guydo, t Durandus, u Durantus, and others.

2. Such learned men as have beene set on worke in our Church to defend the use of it, both in King Edwards dayes, and since (and who were therefore best likely to know the meaning of our Church in opposing it) have avouched, that it is, and ought to be continued in the Church for signification sake, viz. v Bucer, x P. Martyr, y Hooker, z D.

E.

Covell,

o 5. Booke,
pag. 158.
p 4. Booke,
p. 170. 171.

q Against plea
of the Inno-
cent, p. 58.

The Surplice
is so.

r Bellarm. de
Missal, lib. 2.
cap. 14. art. 2.
& 10.

s Manip. curat.
tract. 1. part.
4. cap. 8.

t Ration. di-
vin, lib. 3. c. 1.
num. 10. 11.

u De ritibus
Eccles. lib. 2.
cap. 9.

v Script. Aug.
pag. 682.

x Loc. com.
pag. 1088.

y 5. Booke,
p. 61.

z Defence of
Hooker, pag.
124. 125.

a Diolog. pag.
15. 16.

b Sermon. on
Psalme 121.

pag. 26.

c Harm. conf.

part. 2. pag.

38. &c 129.

d Decad. 5.

fol. 108. &c

fol 465.

e Opusc. pag.

134.

f Disputatio-

nes Marpur-

genfes, pag.

319.

g Tom. 2. p.

140.

h Reply pag.

377.

i Against the

man of Che-

ster. fol. 85.

k Admon. to

the people,

pag. 166.

l Contra Bel-

larm. de Mis.

se ceremon.

fol. 92. and in

his last answ.

to Parsons,

pag. 16.

m Synopsis

Papismi, pag.

591. 592.

The signe of

the Crosse.

n Canon 30.

o In the mi-

nistr. of Baptisme.

p Defend. of Answer to the Admonit. pag. 616. 617.

q Summe of the Conf. at Hamp. court. pag. 67. r Ibid. pag. 68. s

log. pag. 22. 23. t 5. Book, pag. 160.

Covell, a D. Gardiner, b D. Hacketh, and others.

3. Many of our chiefe Divines have condemned all the massing garments by this reason, that they were all derived from the Jewish Priesthood, and the continuance of them is a bringing in of Iudaisme into the Church. This censure wee finde given of them by e the Church of Wittenberg, by d Bulinger, e Sadeel, f Hunnius, g our booke of Homilies, h B. Iewell, i B. Pilkinton, k B. Cooper, l D. Sutcliffe, m D. Willer, and others. Which censure so many learned men would never have given, if they had not judged all the massing garments (among which wee have in our former argument proved this to bee a principall) to bee mysticall and significant, and if they had not upon that ground disliked them.

That the signe of the Crosse is used in Baptisme, as a mysticall and significant Ceremony, is evident. For not onely our late Canons, but e the booke of Common Prayer also doth expresse the signification of it. Ye see it annexeth to it the Doctrine which it teacheth, and the duty which it admonishes of, much more clearely then it doth to the Sacrament it selfe, and it is maintained to bee significant by p D. Whitgift, q Bishop Bilson, r D. Mountrague, s D. Gardiner, t M. Hooker, and others.

That kneeling in the act of receiving the bread and wine in the Lords Supper is injoynd as a significant Ceremonie, appeareth plainly by the booke of Common prayer, authoris'd by Act of Parliament *An. 5. Edw. 6.* (to the which booke, wee are in this point precisely bound by the Statute *1. Elizab.*) where it is said, that this gesture is commanded for a signification of the humble and gratefull acknowledging of the benefits of Christ, given unto the worthy receiver.

Kneeling at the communion is so.

Fol. 97. a.

The third Argument, against the Ceremonies.

All humane Ceremonies which are esteemed, imposed and observed as parts of Gods worship are unlawfull. This may appear,

1. By the plaine testimonies of H. Scripture: which teach, that God is the onely appointer of his owne worship, & condemne all humane inventions, so farre forth as they are made parts of Gods worship.

*Exod. 20. 4.
Deut. 12. 32.
Esay 1. 12.
Mat. 15. 9.
Col. 2. 23.
Instit. lib. 4.
cap. 10. sect. 8.
Loc. Theol.
p. 627. 628.
In Ind. fol.
171.
Dec. 3. fol.
142.
Exam. part.
2. pag. 93. 2.
Loc. com.
pag. 512.
Ref. Cathec.
pag. 116.*

2. By the judgement of the most judicious Divines, who have all by this reason condemned the Ceremonies of the Papists, because they make them parts of Gods worship. viz. *Calvin, Melancton, Martyr, Bullenger, Chemnitius, Bucanus, Perkins*, and others. And our Divines have fully declared their meaning in this point, by teaching that all Ecclesiasticall Rites & Ceremonies become unlawfull in these cases following.

E 2

1. When

4:2 King 18:4

4:2 Math. 7:2.

16.

1 Gal. 2:3-5.

Deu. 27:18.

Lev. 19:14.

Mat. 18:7.

1 Cor. 10:32.

1. Cor. 8:7.

9. & Ro. 2:1.

7 Harm. con-

fut. part. 2.

pag. 222.

7 Loc. com.

pag. 422.

7 In Math.

p. 342. 345.

7 Loc. com.

p. 351. & 532

7 Def. of A-

pol. p. 386.

7 Descript.

p. 483.

7 Harm. conf.

pag. 212.

7 Comp. loc.

7 Comp. p. 632.

7 In Math.

pag. 342.

7 Anim. in

Bell. contr. 3.

7 pag. 613. 614.

7 & contr. 5.

7 pag. 167.

7 Loc. com.

p. 532.

7 Loc. com.

pag. 127.

7 Reply pag.

7 117.

7 Descript.

pag. 483.

7 Harm. conf.

part. 2. pag.

218. 223.

1. When opinion of necessity or holines

is knowne to bee annexed to them, either by

such as impose them, or by the people among

whom they are used. For in this case they

judge it a part of that confession, which eve-

ry Christian is bound to make of his Reli-

gion, to reject them, as *Ezechiab* for this cau-

se did the brazen serpent, and our *k* Saviour

Christ the Iewish purifyings, and *l* the Apo-

stle circumcision, and other Ceremonies of

the Law. The reason is, because our using of

an indifferent thing, wherein others super-

stitiously put holinesse and necessity, is an oc-

casion of confirming and hardning them in

their superstition. And *m* we may not make

the blinde to goe out of the way, *n* nor put a

stumbling blocke before them, *o* nor give

scandall to any bee they never so wicked. In

this case the eating of meate that had beene

sacrificed to Idols is condemned *p* by the

Apostle. Of this judgement were *q* the Ger-

mane Churches in the confession of *Ausburg*,

and *r* *Musculus*, *s* *Chytreus*, *t* *Bucanus*,

u *B. Jewell*, *v* *D. Whitakers*, and others.

2. When the use of them is urged more,

or as much, as the observation of the Lawes

and ordinances of God. Of this judgement

were the *x* the Churches of *Bohemiab* in the

confession of their faith, and *y* *Zanchius*,

z *Chitreus*, *a* *Ianius*, *b* *Bucanus*, *c* *Chassa-*

nio, *d* *B. Jewell*, *e* *D. Whitakers*, & others.

3. When the omission of them is accoun-

ted and punished as a sinne even out of the

case of scandall. Of this judgement *f* are the

Churches

Churches of *Germany* in the confession of *Aug*
purga, and *g* Melancton, *b* Martyr, *i* Chem-
nitius, *k* Beza, *l* Iunius, *m* Lubbertus, *n* Po-
lanus, *o* Bucanus, *p* the whole Clargie of
England in King *Henry* the eight's dayes, *q* Bi-
shop Pilkinton, *r* M. Perkins, and others.

4. When for the omission of them, (men
 otherwise agreeing with the Church in all
 matters of faith and manners) are esteemed
 Schismatikes & Sectaries. Of this judgement
 are *f* the Churches of *Saxony*, in the confes-
 sion of their faith, and *t* Melancton, *u* Ar-
 cuarius, and others.

This our third argument is strong against
 all these Ceremonies in question, seeing they
 are all knowne to bee esteemed imposed and
 observed as parts of Gods worship.

1. Many of the people in all parts of the
 land are knowne to bee of this minde, that
 the Sacraments are not rightly & sufficiently
 administred or received without them. And
v Chemnitius holds, that the conceits of the
 multitude is much to bee respected in this
 case. And his judgement heerein hath good
 warrant in the Word of God, and consent of
 the best Divines, as wee have shewed in the
 prooffe of the proposition of this Argument.

2. The omission of them (even out of the
 case of scandall or contempt) is more sharp-
 ly punished then many great sinnes com-
 mitted against the Law of God.

3. Such as omit them (be they otherwise
 never so learned, godly, and peateable) are

Gods worship, *v* Exam. part. 2 p. 36.
 E 3 x Schif-

Loc. com.
 p. 619, 619.
 In Sem.
 fol. 83. b.
 Enam. part.
 1. p. 81, 81, &
 part. 2. p. 37.
 Theol. vol.
 3. pag. 234.
 Anim. in
 Bell. cont. 1.
 pag. 293.
 Contr. Bel-
 larm. de Papa.
 pag. 691.
 Theol. part. 1.
 pag. 192.
 Loc. com.
 pag. 355.
 Institut. of
 a Christian
 man in the
 chapter of
 the Sacram.
 of orders.
 Against the
 man of Che-
 sters fol. 85.
 Upon the
 Galat. p. 81.
 & 196. 170.
 Harm. conf.
 part. 2. pag.
 227.
 Loc. com.
 p. 629.
 Arca fide-
 ris, p. 337.
 All ceremo-
 nies are este-
 med, imposed,
 and observed
 as parts of
 Exam. part. 2 p. 36.

Sum of the
conference at
Hampton-
court. p. 26.
y Canon 6.

x Schismatickes and Puritans, yea, as men of another Religion, and such as with whom no communion is to bee held. And by y one of the Canons of the last Synode it is decreed, that, whosoever shall but declare his difference in judgement from our Prelates in these things, shall bee excommunicated *ipso facto*. Which censure is sharper then any ancient approved Councell hath beene known to give against any Hereticke. By x another of the Canons the benefite of appeale is denied to such, as for this onely cause are called Schismatickes, which yet never hath beene, nor by law ought to bee denied unto any malefactor whatsoever.

a D. Covell
against M.
Nichol. p. 56.
§ 1. 64.

4. Such as defend them, call them, a *extremall acts of Religion*, and say, *the use of them is requisite to testifie our faith, (especially then when they are oppugned) & that wee may not then (in conscience) remit any part of them, that the refusing of them can bee no small sinne, that the using of them hath beene blessed with the crowne of the martyrdom, & that in the performance of them, resteth the very soule of our Church.*

b D. Wilkes
of Ecclesi-
asticall union,
pag. 51.

5. All Ceremonies that are ordained to teach by their mysticall signification (such as wee have in our former Argument proved these to bee) are madethereby parts of Gods outward worship, as the things they teach and signifie are parts of his inward worship. And of this judgement, are c the Churches of *France*, and the *Low Countries*, in their observations upon the Harmony of confessions, d Bullenger, e Piscator, and others. This will bee more evident, if we examine

f Sed. 17. ad
Saxon. conf.
observ. 1.
Decad. 5.
fol. 496.
e Catech. p.
141.

mine

tain the ceremonies in question particularly.

The Surplice is well knowne to bee esteemed by many of the people in all parts of the Land so holy a thing, as that they will not receive the Sacrament from any, but such as weare it, and many Church-governours urge the use of it, farr more strictly, then they doe the performance of the most weightie & necessary dutie of the ministry, that God hath enjoined.

The Surplice is so.

Of the signe of the Crosse also it is evident, that it is esteemed, imposed, and observed, as a part of Gods worship. For, 1. The common people in many parts of the land, are knowne not onely to retaine the superstitious use of it (blessing themselves, their breasts, their foreheads, and every thing they take in hand by it) but also to hold, that their children are not rightly baptized without it. 2. Sundry of them, that with most shew of learning, and authority have defended it, have in f their publique sermons and g writings ascribed the same holines vertue & necessity to it (in effect) that the Papists doe.

The signe of the Crosse is so.

f M. Butler
Surrogate to
the Chancellor
of Peter-
borough in a
Sermon at a
visitation in
Northamp-
tonshire, O^o.
1603.

g M. Hooker
in his 3. book
pag. 160
161. 162.

6. It is imposed and used as an addition to the Sacrament, and that which belongeth to baptisme is ascribed to it. For the Booke of Common Prayer appoints the Minister (in the very act of making this signe) to use these words: *Wee receive this child into the congregation of Christs flock*, and professeth, that it is used to bee a signe and token of the profession the child must make, & of the spiritual

A Can. 30.

combat that it must fight, and b the last Canons, and that by it the child is dedicated to the service of Christ. Now these are some of the proper ends and uses to which Baptisme doth serve, and for which it was ordained, as is judged by i Calvin, k Bullinger, l Martyr, m Polanus, n Keckerman, o D. Willet, & others, & both p M. Calvin, and q Chemnitius also judge this a sufficient reason against a ceremony, when it is made an addition to the Sacrament, & that which belongeth to the Sacrament, is ascribed unto it. 4. The last r Canons professe; that it is the meaning of the Church; it should be esteemed & used with us, as it was by the Fathers of the Primitive Church: & it is well knowne that sundry of them put great holynes in it, and both esteemed & wrote of it very superstitiously.

To say, that it is not used till the action of Baptisme is ended, cannot free it from being esteemed a part of Gods worship. For, 1. The whole Leiturgie appointed for the administration of Baptisme, is the worship of God, and of that, the making of the signe of the Crosse, and the words used there withall, cannot bee denied to bee a part. 2. By this reason it may as well bee denied, that it was made a part of Gods worship in Popish Baptisme, seeing, they use it before the very act of baptizing, as we use it after. 3. It is well knowne, that in our Churches it is usually made whiles the words of institution are in pronouncing. 4. The using of it after Baptisme is worse then if it were used before, for
it gi.

i Instit. lib. 4.
cap. 19. sect. 8.
k Decad 5.
f. 458. 459.
l Loc. com.
pag. 828.
m Partition
pag. 250.
n System.
Theol. p. 451.
o Synopsis.
P. 719.
p Instit. lib. 4.
cap. 10. sect.
20. & cap. 19.
sect. 8.
q Exam. part.
2. pag. 37.
r Canon 3.

it gi
f Te
of it
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it giveth occasion to revive that errour which
 of Tertullian, & Cyprian, & Ambrose held
 of it, who used it in the confirming of those
 that were first baptized, because they thought,
 that what was begunne by Baptisme, was to
 bee consummate, and made perfect by it.

Kneeling also in the act of receiving the
 bread & wine in the Lords Supper, is esteem-
 ed, imposed, & observed, as a part of Gods
 worship. For,

1. It is by all men confessed to be a chiefe
 part of religious adoration.

2. Very many of the people in all parts
 of the Land hold this opinion of it, that the
 Sacrament cannot reverently or worthily
 bee received with any other gesture. Yea
 many of the learned have not stuck to de-
 fend it in this sort: And King Edwards com-
 mon Prayer booke (which is the onely law
 wherby we are bound to the use of it) saith:

*It is enjoined to avoid the profanation of the Sacra-
 ment.*

3. The Lawes and Governours of our
 Church, urge it as a most weighty part of
 Gods worship. For, whereas kneeling at
 prayer, (though it bee knowne to bee com-
 manded of God) is very seldome either used
 by the people, or required by the governours
 of any Church: Kneeling in the act of recei-
 ving the Bread and Wine in the Lords Sup-
 per, is counted a matter of so great necessity,
 that it is enjoined by the last Synod, upon
 no smaller a penalty, then the losse of that
 holy Sacrament, and by the same Canon all

*f Perkinf.
 prob. p. 184.
 Epist. 37.
 pag. 220.
 De sacr. lib.
 3. cap. 1.
 Kneeling at
 the commu-
 nion is so,*

*Robt. after
 the commu-
 nion, art. 2.
 fol. 97. a.*

Can. 27.

such as receive not the communion kneeling, are called Schismatickes, and the minister that admitteth any to the Sacrament that doe not receive it kneeling, is to bee suspended from his ministry: Yet is not the Minister forbidden to admit to the Sacrament, such as for their ignorance, swearing, infidelity, or prophanenesse, hee knoweth, shall but eate and drinke their owne damnation, because they discern not the Lords Body; neither is hee suspended from his Ministry for his ignorance, swearing, uncleannesse, drunkennesse, or many other such like grosse and scandalous transgressions of the Law of God.

To say, that the Lawes & Governours of our Church doe professe, that these things are not imposed as parts of Gods worship, is no sufficient answer to this our third argument. For the Papists also, (even y^e Bellarmine, & Harding, & Stapleton, and b the Rhemists) professe, *That they hold their Ceremonies necessary in no other respect, then because they are commanded by their superiours:* And c Harding affirmeth, *That they put no holinesse in them, but onely so farre forth as they are signes of spiritmall graces and helps unto devotion, ordained by their superiours.* And yet are the Ceremonies of the Papists justly condemned by d B. Iewell, and other of our Divines, for the necessity and holinesse they put in them.

g De effect.
Act. lib. 2.
cap. 31. art. 8.
& de sum.
Pontif. lib. 4.
cap. 16. and
cap. 18. & de
Cere. Missa.
p. 111. 112.
e Confut. of
Apol. fol.
238. 236.
f Prompt.
Cathol. part.
quadragesimi-
mali, pag. 99.
g Annotat. on Marth. 15. 28. h Confut. of Apol. fol. 245. 238. i Re-
ply pag. 117. and defence of Apolog. pag. 314.

*The fourth Argument,
against the Ceremonies.*

ALL Ceremonies in imposing and using whereof the rules prescribed in the word for the Churches direction, in matters of Ceremony, are not kept, are unlawfull. For,

1. The Lord * hath given to no creature absolute power in Ecclesiasticall matters, so as they may appoint or do therein whatsoever seemeth good unto themselves, but hee hath set downe in his word certaine generall rules, which containe a perfect direction for such rites and orders, as hee will have his Church to observe in his worship. Of this judgment are * Calvin, * Chemnitius, * Aretius, * Zanchius, * Keckerman, * Trelcatius, * Hunnius, * D. Fulk, * D. Andruwes, and others.

And (although the Maigistrates authority bee very great, and the King with in his owne Dominions bee indeed supreme Governour in all causes, and over all persons, as well Ecclesiasticall as Civill) yet, may hee not appoint to the Church, what rites and orders hee thinkes good, but hee is bound to observe therein those rules which God in his Word hath prescribed to his Church for her direction in those matters. And this is the judgement of * Calvin, * the Writers of the Centuries, * Bullinger, * Beza, * Zanchius,

All ceremonies that swerve from the rules given in the word for the Churches direction in matters of ceremony, are unlawful.

* 2. Cor. 10. 2. & 13. 8.

10. & 1. 24.

1. Pet. 3. 1.

* Instit. lib. 4. cap. 10.

sect. 30.

* Exam. part. 1. pag. 81.

* Exam. Theol. pag. 42.

* De redempt. p. 184. & compend. pag. 641.

* Syntem. Theol. p. 401.

* Loc. com. pag. 10.

* Thes. Mar-purg. pag. 377.

* Retent. 2. against Bri-

flow pag. 97.

* Catech. upon the second

commandment.

* In Am. 7. pag. 292. * Cent. 7. in pref. pag. 912 * Decad. 2. pag. 163. 165. * Vol. 1. pag. 213. * De redempt. pag. 722.

* Junius,

¶ Ecclesiast.
lib. 3. pag.

133. 134.

¶ Partit. pag.
334.

¶ Loc. com-
mu. pag. 788

¶ De polit.
pag. 555.

¶ de legibus
Mosaicis. p.

138.

¶ Thef. Mar-
purg. p. 549.

¶ Against
Fecknam in

many places.

¶ Against the
Apbl. of the

Semin. p. 126

252. 311.

¶ Answ. to
Held. Re-

joynd. p. 99.

¶ Against
Mar. p. 410.

¶ Confer. with
Hart. p. 673.

¶ Afcular. in
Thef. Mar.

pag. 392.

¶ Deut. 41.

¶ 12. 32.

¶ Pro. 30. 6.

¶ Len. 10. 21.

¶ 2. Sam. 7. 7.

¶ Jer. 7. 31.

¶ Reply, art.
2. div. 29.

¶ def. of Apol. pag. 604.

¶ Junius, ¶ Polanus, ¶ Bucanus, ¶ Zepperus,
¶ Hunnius, ¶ B. Horn, ¶ B. Bilson, ¶ M. Dee-
ring, ¶ D. Fulke, ¶ D. Reynolds, & others.

And the Scripture in many places con-
demneth not onely that which is done against
the warrant and direction of the word, but
that also which is done besides it, specially
in the matters of Gods service. Sundry like-
wise of our best Divines, (¶ B. Jewel, ¶ D.
Fulke, ¶ Ghassanio, and others) doe justifie
against the Papists, the argument which con-
cludeth negatively from the authority of the
Scripture in this case.

2. The summe of all these rules which God
hath set downe in his word, for the perfect
direction of his Church, in rites and orders
ecclesiasticall is this, that none bee ordai-
ned or used, but such as are needfull & pro-
fitable for the edification of his people, by
the more comely and orderly performance
of that service, which hee hath expressly pre-
scribed in his word. And especially that no-
ne such be ordayned ore used, as are knowne
to cause offence, or hinderance to ædification.

And of this judgment are ¶ Beza, ¶ Chemni-
tius, ¶ Zanchius, ¶ Keckerman, ¶ D. Andre-
wes, ¶ D. Willet, and others. When any rites
or orders are prescribed to the Church, which
swerve from these rules, they are judged by
the learned to be unlawfull. ¶ Our booke of

¶ Against Hest. pag. 241. & Refut. of Rastel. pag.

339. ¶ Loc. com. pag. 328. ¶ Act. 15. 28. 1. Cor. 14. 26. Röm. 14. 19.

¶ Rom. 14. 21. 1. Cor. 10. 23. 32. ¶ Confess. cap. 5. art. 18. 19. ¶ Exam.

part. 1. pag. 82. ¶ De Remp. pag. 185. ¶ System. Theol. pag. 401.

¶ Cate. on the second commandment. ¶ Syn. p. 94. ¶ Tom. 2. p. 132.

Homelies counts it a good argument against matters of Ceremonie, if they bee not expedient to be used in the Church, though they be in their owne nature indifferent. And both *p Bucer* and that book *q* which the *Lutheran* Divines of Germany, by common consent published, and called *Liber concordie*, hold Ceremonies unlawfull, if they be ridiculous toyes, unbecoming the gravity and reverence of Gods worship, *r Arcularius* & *s Homburgius* if once they become evident occasions of contention and division in the Church, *t Chemnitzius*, If they cannot be used without Superstition, or shew of superstition. *u* The divines of Saxony, If wee cannot use them without some shew of declining and going backward in religion. *v Zanchius* & *x B. Jewell*, If they be needles, vaine and unprofitable. But then especially doth a Ceremonie become in the use unlawfull, when it cannot bee used without scandall and offence. For the Ho. Ghost speaking of indifferent things, straightly chargeth us to take heed, that wee y neither put an occasion to fall, or lay a stumbling blocke before a brother, *z* nor make him weake, *a* nor give him cause to speake evill or thinke hardly of us, *b* nor grieve him thereby. And the Apostle *c* commandeth them that are strong, to beare with the infirmities of the weake & not to please themselves with the neglect of their brethren. Yea, *d* he teacheth plainly, that the use of indifferent things is hereby made evill and wicked, when it proveth an occasion of offence

p Scrip. Angl.
P. 478. 479.
q P. 751. 752

r Arca 'foderis, pag. 338.
s Grano Synopis, pag. 335.
t Schlusselfb. cat. haret. part. 13. pag. 710.
u Ibid. pag. 464. 599.
v Compend. pag. 632.
x Reply, pag. 442. & de of Apol. pag. 347.

y Rom. 14.
13. 21.
z Rom. 14. 21
a Rom. 14. 16
b Rom. 14. 15
Ezz. 13. 22.
c Rom. 15. 1

d Rom. 14. 20

* Rom. 14.
 8. 10.
 Math. 18. 10.
 f Rom. 14.
 15. 20.
 21. Cor. 8. 12
 g Schlusfeld.
 cat. heret.
 part. 13. pag.
 464.
 h Ibid. pag.
 710.
 i Thesaur.
 Theo. pag.
 609.
 l De princ.
 Christ. dogm.
 pag. 601.
 m Tom. 1. p.
 118. 119.
 n Against the
 apol. of the
 Seminaries
 pag. 13.
 o upon the
 Gal. p. 80.
 p Sum of the
 confer. p. 74.

q 1. Cor. 7. 23.
 Gal. 5. 1.
 Col. 2. 8.
 18. 20.

offence to the brethren. The reason is evident, because the sin of neglecting the offence of the brethren proceedeth from a despising and light regard wee have of them in our hearts, and stendeth to the destroyng of them, and ghee that sinneth so against the brethren, sinneth against Christ. And that all the Ceremonies become unlawfull in this case of scandall, is the judgment of h the Divines of Saxony, i Chemnitius, k Vogeleus, l Lubbertus, m the books of Hom., n B. Bilson, o M. Perkins, and others. Yea his excellent Majestie at p Conference at *Hampton Court* affirmed, that it were a good argument against the use of the Surplice, and a just cause to suppress the wearyng of it, if we did border now upon heathenish Nations, or any of them were conversant with us, who might thereby take occasion to be strengthened or confirmed in Paganisme.

3. The commandement which the Lord hath given for observing the foresaid rules (though it chiefly concern them, that have government Civill, or Ecclesiasticall in the Church yet,) doth bind also the conscience of every Christian, (much more of every minister) for his owne practise, so as no commandement of man can excuse him, in the transgression of it. And hee that useth such Ceremonies, as the Church or any creature imposeth, either contrary unto, or besides these rules which God hath set downe in his word for their direction, q sinneth against God, and that liberty which Christ hath purchased

chased to us by his blood; because he therby
acknowledgeth some other to have absolute
authorit y, to command in matters Ecclesia-
sticall besides the Lord alone. And that it
is not onely lawfull, but necessary, to refuse
observation of such Ceremonies, (by what
authority soever they bee in joyned) is the
judgment of the Churches of *Saxony*, of *f* Mar-
tyr, *r* Brentius, *w* Whesthemerus, *v* Lavater,
x Danæus, *y* Lubbertus, *z* Bucanus, *a* Virell,
b B. Iewell, *c* D. Humfrey, *d* M. Perkins, and
* others.

So the ministers of Germany that refused
the Surplice, when the use of it was comman-
ded, and straightly urged by a lawfull magi-
strate in the time of the Interim, are justified
and commended for so doing by these great
Divines, *s* Calvin, *f* Chemnitius, *g* He-
mingius, *b* Vogelius, and *l* Zanchius, * *M.*
Ascham (in an epistle written out of Ger-
many to *Sir Iohn Cheek*,) doth not onely ju-
stifie the Church of Magdeburg, (which of
all others was hottest in opposition to the
Ceremonies) but reporteth, that many good
men in Germany much blamed *Melancton* &
Camerarius, for admitting a doctrine which he
calls *doctrinam interimisticam & adiaphoricam*, and
which was no other but this. That the Ce-
remonies injoynd by the Emperor to the
Churches of Germany, were things indiffe-
rent, and therefore being commanded by the
Magistrate, they might bee yeelded unto.

g Enchir. pag. 177.

a Thesaur. Theolog. pag. 611.

pag. 443.

* *L. Epist.* 3. fol. 131, 132.

r Harm. conf.
part. 2. p. 216
f in 1. Sam.
fol. 43. b.
g Excess. in
Ioh. fol. 208,
209. &
Schlusfeld.
Cath. hærret.
part. 1. 3. pag.
164.
w Conciliari
cum script.
pag. 521.
v in 2. Chro.
fol. 186.
x In proleg.
ad August. de
heresibus,
cap. 5.
y De princ.
Christ. dogm.
p. 602. 603.
z Loc. com.
pag. 354.
a Catech. pag.
112. 113.
b Defens. of
Apol. p. 335.
c De vita In-
elli, p. 207.
d On the Gal.
pag. 87.
e Melanct. in
Rom. f. 182. a.
f Epist. pag.
211. 213.
g Schlusfeld.
Cath. hærret.
part. 13. pag.
719.
h De redempt.

And

A Loc. com.

pag. 1115.

ibidem.

Epist. 3. &c
12.

Def. of Apo.

pag. 185.

Conf. Dorn.

fol. 31.

And when *J. Martyr*, *J. Bullinger*, & *B. 21*, counselled some Ministers of our Church in *Queene Elizabeths* dayes, rather to forgoe the exercise of their ministry, then to yeeld to the ceremonies and subscription, and *B. Jewell*, and *M. Nowell*, did defend against the Papists, such as for these things were deprived: they made their judgement sufficiently knowne to bee this, That the omission or refusall of such Ceremonies as agree not with the rules of holy Scripture (by what authority soever they bee imposed) is no sinne.

As for that which is objected by some that the casting away of these Ceremonies would prove a scandall to the Papists, and alienate them further from our Religion, whereas the condescending to them in these things may winne them to our Churches, wee answer.

¶ Rom. 15. 2.

¶ In our first
argument.

¶ Tom. 10.

Homil. 6. de
verbis Domini
in Matth.

1. That *p* every man is to please his neighbour in that which is good to his edification, and not in that which may doe him hurt. And it is most evident (*q* as wee have already shewed) that by gratifying the Papists in this manner, & using the Ceremonies which came from them, and in which they put such superstition, wee doe harden them, and confirme them in their error. If you aske mee (saith *r. Augustine*) how the Pagans may bee convinced, how they may bee inlightned, how they may bee woone to salvation: I answer, forsake all their solemnities, forsake all their toys.

2. Such as the Papists bee, are not so to bee respected, that for winning them wee may

may grieve or offend such as are brethren.

The Apostles to winne the weake Iewes,

did conforme themselves to them in some *Acts 16.3.*

of the Ceremonies of *Moses*, but neither did *& 21.24.26.*

they ever seeke to winne the Gentiles by *1. Cor. 9.20.*

using their Ceremonies, & neither would they *23.*

(for the pleasing of the Iewes) use *Moses* Ce-

remonies any longer, when they had suffi-

ciently made knowne the abrogation of the

Law unto them, & found them obstinate in

their superstition. And *Paul* boldly repro- *Gal. 2.14.*

ved *Peter* for this, because hee was more care- *14.*

full to avoid the offence of them of the cir-

cumcision, then of the weake Christians. Yea

our Saviour hath taught us in this case, & by *Matth. 15.*

his owne example, to make light account of *12.14.*

alienating the mindes of such persons. Of *Harm. conf.*

this judgement also are *the Churches of* *part. 2. p. 275.*

Bohemia, & *Luther*, & *Melancton*, & *Bucer*, *Loc. com.*

& *Valerandus*, *Polanus*, and others. *class. 3. p. 26.*

This our fourth Argument, is also strong *& Exam.*

against all these Ceremonies in question. For *Theo. part. 2.*

They are not needfull or profitable either *pag. 489.*

unto edification, or unto the more comely *& in Matth.*

and orderly performance of Gods service. *f. 143. b. &*

And this may appeare both by experience *Script. Aug.*

of many yeares, wherby in is found (as *pag. 483.*

Bucer also observed it his time) that there *Fol. 16. a.*

hath beene farré lesse growth in knowledge *All the Ce-*

& piety, in those congregations where they *remonies in*

have beene most precisely observed (yea, *questiō swerred*

though they enjoyed a Ministry of greater *from those*

learning and gifts) then in those where they *rules which*

have beene wholly left, & especially by this, *God hath gi-*

that

that neither Christ nor his Apostles (who did doubtlesse performe every thing in their Ministry, in that manner as was most decent and fit for edification) did use them, nor any good reason can bee given why they should bee more decent or expedient now, then they were then. This hath beene held a good reason against these and other Ceremonies, by *d* Martyr, *e* Chemnitius, *f* Vadianus, *g* Sadeel, *h* Snecanus, *i* our booke of Homilies, and others.

d In 1 Reg.
fol. 71. a.
e Exam. part. 2
pag. 35.
f De Euch.
fol. 103.
g Contr. Mo-
nach. p. 93.
h De Bapt.
p. 215. a. 16.
i Tom. 2. pag.
396. 397.

k 51. Setan.
on Deut.
l In Matth.
fol. 141. b.

2. They cannot bee used without just cause of griefe given to many of the godly, and scandall both to the weake brethren, and to the wicked: For it cannot but grieve many of the godly, to see these things broght into the service of Christ, which have beene so defiled by Antichrist. And of this judgement is both *k* Calvin, and *l* Bucer.

Of weak brethren some will by the example of their Ministers, bee drawne to yeeld unto, and receive these Ceremonies, against the perswasion of their hearts, or (at least) doubtingly, some will grow to a dislike of such Ministers as shall yeeld unto them, to the great hinderance of their profiting by their Ministry. Others will bee driven out of the church to the separation of the Brownists; and many ignorant ones will be confirmed in the perswasion they have of the necessity of these things. The superstitious Papists will bee hardned in the liking of his abominable Religion, from which hee seeth wee borrow our Ceremonies, and increase in
his

his hope of the full restoring of it againe. And the profane will draw many arguments from hence to blesse himself in his contempt of all Religion. Of all these kindes of scandall that rise from the retaining of such Ceremonies, *Bucer* learnedly and at large discourseth, *in* his Commentary upō *Mathew*.

• Fol. 143.

And as there is danger in the use of these Ceremonies in all congregations, so specially if they shall bee brought back againe into those, where they have beene long out of use, and received by such Ministers as are known to have refused them heeretofore. For whereas the Minister is bound, *in* to lead his people forward unto perfection, and *to* provide by all good meanes that his Ministry bee not dispised, by this meanes hee shall draw them back againe to the liking of superstition, or (at least) not to dislike it so much as they have done, and give them evident occasion to blame his Ministry, and to call in question the truth of all his doctrine. And for this cause great Divines have judged, that the receiving of them againe into such congregations, can with no colour of reason bee esteemed an indifferent thing, but must needs bee held, wicked, and unlawfull. Of this judgement is, *p* Calvin, *q* Brentius, *r* Bucer, *s* Hemingius, *t* Beza, *u* Grineus, and others.

• 1. Cor. 13. 9.
• Heb. 6. 143.
• Tit. 2. 15.

• Epist. pag. 210.
• Subluffe's Cath. hazet. part. 1. 3. pag. 391. 564.
• Calv. epist. pag. 14.
• El chir. pag. 577.
• Tract. Theol. vol. 1. p. 2. 54. & vol. 3. pag. 212.
• Theff. Basil. pag. 500.
• 1. Cor. 11. 16. & 14. 36.
• 1. Theff. 2. 14.

3. Al the best reformed Churches of Christ (who *are* onely are competent judges in this case, and to whose judgement and example, wee ought rather to conform our selves in ceremonies, then to the Synagogue of Antichrist)

christ) doe esteeme these Ceremonies need-
lesse, inexpedient, & fit to be abolished. How
the Churches of other Countries esteeme of
them, may appeare sufficiently by this, that
they have banished the use of them out of
their assemblies. Neither can any good rea-
son bee given, why they should bee more
needfull & expedient for us then for them.

* In our 3.
former Argu-
ments.

g Epist. p. 34.

κ Fol. 16. b.

δ Lib. 1. pag.

201. 296.

326. 432.

425.

δ Calvi. Epist.

pag. 14.

ε Decad. 5.

fol. 465.

δ Ifagog. part.

4. pag. 123.

ε Gran. synop.

pag. 355.

Many testimonies wee have & already cited
out of the publike confessions of the Churches,
and writings of the chiefe Divines that
ever lived in them. Wherby it may appeare
that they have judged them not onely inex-
pedient, but unlawfull. But that they have
judged them utterly inexpedient, wee are
able to prove by many testimonies more. So
Luther thought of them, as γ Calvin reporteth
from Melanctones owne mouth, and Zwinglius,
as appeares in ε that confession of his faith,
which hee dedicated to the Emperour Char-
les. And Melancthon (whose judgement and pra-
ctise is wont to bee much objected for the
justifying of these things) professeth δ in
sundry of his Epistles, that all the favour he
shewed to the Ceremonies was this, that hee
perswaded sundry Ministers to weare the
Surplice rather then to leave their flocks; &
yet hee calls that also a burden and bondage:
yea b hee protested to Calvin, that hee was in-
forced to tollerate them in Germany against
his will by the peevishnesse of the Papists, but
that hee allowed them not.

The same judgement of the inexpediency
of them, had ε Bullenger, δ Danæus, ε Hom-
ber-

bergerus, f Hospinian, and many others. f De Templis, fol. 83. b.

That the Church of *England* also hath heretofore and doth still judge these things not expedient nor agreeable to those rules that are set downe in the 2 Word for matters of this nature, may appeare: f 2. Chro. 36. 2. 23. Acts 15. 23.

1. By the opinion that the best instructed Christians throughout the land are knowne to hold of them, which that it ought much to bee respected in this case, is evident by the Scripture, and by the judgement of the whole Clergie of *England* in K. *Henry* the 8. his Jayes, of i Bucer, likewise k Polanus, l B. Iewell, m B. Horne, n B. Bilson.

b Instit. of a Christ. fol. 35. p. 16.

i Script. Anglic. p. 707. k Part. Theol.

l pag. 313. m compared with p. 318.

n Def. of Apol. pag. 627.

o Against Fecknam, p. 111. b.

p Against the Apol. of the Seminaries, p. 259. 261.

q & pag 133.

2. Very many of the learned fruitfull, and best experienced Ministers in the land, dead and alive, have judged these things either so unlawfull or inexpedient, that they have chosen rather to endure any outward trouble, then to yeeld to the use of them: and wee doubt not to affirme, that the greatest number of resident, able and godly Ministers in the land at this day (yea even of such as are drawne to yeeld unto the use of them) doe in their consciences dislike them, and judge them needlesse and unfit. And this may appeare by the number of Preachers out of sundry Shires, which before the beginning of this last Parliament, witnessed under their owne hand - writing their desire to petition for the removing of them: as in

Oxford-shire	9	Nottingham-shire	20
Stafford-shire	14	Surrey	21
Dorset-shire	17	Northfolk	28
Hartford-shire	17	Wilt-shire	31
		R 3	Luc-

Buckingham-shire	31	Kent	21
Suffex	47	London	10
Leicester-shire	57	Lincoln-shire	11
Essex	57	Warwick-shire	44
Chest-shire	11	Deven-shire	51
Bedford-shire	16	& Cornwall	57
Sommerfet-shire	17	Northampton-shire	57
Darby-shire	20	Suffolk	71
Lanca-shire	21		

Besides many more who (though they were unwilling in some other respects to joyne in petition, yet) did professe their hartie desire to have them removed, and if the rest of the Shires bee esteemed according to this proportion, it will easily appeare, that the greatest number of the resident, preaching, and fruchtfull Ministers in the Land doe dislike them, this may yet further appeare by their long disusing or seldome using of them for these many yeeres past, & their great unwillingness in yeelding to the use of them now, for if they did judge them to bee needfull or profitable, with what conscience have they refused or neglected to use them at all times in their publike ministry, being commanded so to doe by lawfull authority? and how shall wee better know how the Church of England liketh these things, then by the judgement which the greatest number of her able Ministers have voluntarily given of them? Specially seeing that the Lord in his word hath given to every sufficient Minister a voyce in determining what rites and orders are most fit to bee received in his owne congregation. And this is the judgement of *p. Beza*, *q. Hunnius*, *B. Westphaling*, & others.

3. Many

91. Tim 5.

37.

Hebr. 13. 7.

p. Tract. Theol.

olog. vol. 3.

p. 210. 213.

9 Thes. Marp.

p. 386. 388.

9 Treat. of re-

form. Sermon 2

fol. 34.

3. Many of them that have been Gods chiefe instruments to restore & continue the light of the Gospell in this Church, and who have best defended it against the adversaries thereof, have judg'd these things needlesse and unfit, as *Wickliff, Bucer, Martyr, M. Fox, D. Whitakers*, and others.

f Cal. test.
verit. Tom.
2. pag. 810.
812.

4. Many of the Reverend Bishops (as D. Whirgife, late Arch-Bishop of Canterbury, D. Chadderton, B. of Lincoln, & a D. Vaughan, B. of London) and others in Ecclesiastical dignities: who have been most hot in defending & urging the observation of them, do professe, that the Church might well bee without them, and that they could wish they were taken away: and have spoken very basely of them, and in their owne congregations have been accustomed oft times to omit the use of them. By all which they have evidently declared, that they do not in their consciences thinke them fit, or profitable to edifie the Church by the more decent or orderly performance of the service of God. And what one Bishop is there, that in celebrating the Communion, and executing every other publike ministration doth weare (besides his Rother) a Surplice, or Albe and a Cope or vestiment, & doth hold his pastorall staff in his hand, or els hath it born by his Chaplain? To all which notwithstanding, hee is bound by the first book of Common prayer, made in K. Edward the 6 his time, and consequently by authority the same statute wherby wee are compolled to use those Ceremonies in question.

Calv. epist.
pag. 34. &
Beza Tract.
Theol. vol. 2.
pag. 126.
In 2. Reg.
fol. 175. b.
v Acts and
Monum. pa.
1166. &c.

1873.
 a Contr. Du-
 rum, pag.
 297.
 y Def. of the
 Answ. to the
 Adm. pag.
 259.

Before all
the Ministers
convened at
Huntingdon,
Novem. 16.

1604.
At his visitation in
Manchester
Aug. 17. 1604

The use of the
Surplice is al-
together in-
expedient,

And as the Churches of Christ both in
other nations and in our own land, have de-
livered their judgment in this sort against
such Ceremonies in generall, as wee have re-
ceived from the Papists, so can wee bring
sundry testimonies of their judgment against
the expediency of these three in question
particularly.

Script. An-
glic. pag. 68.

As against the Surplice, *Bucer* in one place
speaking of it, saith thus. Seeing it is evident
that these garments are to most an occasion
of superstition, among other some the means
of some dangerous contention: it were much
better they were quite taken away. In ano-
ther he professeth, that in all churches where
hee had been teacher, as *Strasbourg, Vienne,*

Ibidem. pag.
705.

Ausburg, Cassel, &c. He tooke order, that no
speciall apparell might be prescribed for the
Ministers to wear in the administratiō of the
Sacraments, and that withall his heart hee
would bee content to suffer some grievous
losse or paine in his owne body, upon con-
dition that the Surplice were abolished in

Ibidem. pag.
458. 706. 707.

Loc. com.
pag. 1137.

Tract. Theol.
o. part. 1.

pag. 215.

Epist. 12.
Tract. theol.

vol. 1. pag.
212. 210.

England: In sundry other places also he plain-
ly declareth his dislike of it. *P. Martyr* (even
in that place where hee writes most in fa-
vour of it) would have the Minister that
weares it, speake and teach against the use of
it. *Beza* in one place saith, *It doeth much better
become a stage-player then a Minister of the Word.* In
another, *That the Ecclesiasticall function is made a
mocking stocke much more by injoyning the Minister to
weare a Surplice in the exercise of his Ministry, then if
hee should bee commanded to weare a foales coat.* And

although

althou
ster ra
exerci
fesse, t
privat
by su
and fa
migh
the S
book
ly, o
Hull
clife

O
ned
not a
bee u
of M
is us
the
dign
nist
me
lerie
nat
be
aw
by
Pa
the
fbi
a L

pag
jue

although hee doe in that place with a Minister rather to weare it then to forsake the exercise of his Ministry, yet doth hee profess, that Ministers should rather endure deprivation, then approve the use of it either by subscription, or by holding their peace and saying nothing against it. Many more might we alleadge that have thus judged of the Suplice, as k Valerandus, Pollanus, I our booke of Homilies, = B. Cranmer, = B. Ridley, = Hooper, p B. Farrar, q D. Tailor, r M. Hullier, s B. Pilkinton, t M. Fox, = D. Sutcliffe, and others.

Of the Crosse in Baptisme the godly learned have given the same judgment, that it is not any way either needfull or profitable to bee used, but altogether unfit. *Paxillus* (out of *Melanctons* schoole, answearing that which is usually brought for the defence of it, and the like, viz. that they serve to encrease the dignity of Baptisme, and to make the administration of it more comely) v saith, *Baptisme receiveth no ornament at all by such toys and fooleries. Bucanus* x saith of it, and the rest of that nature, *They rather distaine and defile, then any way beautifie baptisms, and therefore are quite to bee taken away. Sweeney* x saith, *Baptisme is filthily polluted by it. M. Beacon* calleth it an *Idle invention of the Papists* nothing necessary nor commendable, thrust into the Church without authority of Gods word, not garnishing, but rather obscuring the dignity of holy baptisms. d D. Fulke in one place saith, *Wee count not the*

1 Ibid. see also
so his judgment
further
against it

Track, theol.
vol. 3. p. 214
& defm. 1. 1. 1.
turg. Argum.

fol. 16. v. 2. 1.
1 Tom. 2. pag.
141. 142. 1.
= Acts &

Monum. edit.
1576. p. 1777
= Acts & Mo-
num. p. 1567.
1604.

1 Ibid. p. 1366
p Acts & Mo-
num. edit.
1570. p. 1724

q Acts & Mo-
num. p. 1385
r Ibid. p. 1818
s Register pa-

2. m. quilibet
t Acts & Mo-
num. pag. 1366.
1367.

v De Missa,
fol. 18.
The use of the
crosse in

baptisme is
altogether in-
expedient.
= Exam. theol.

ol. Melanct.
part. 2. p. 139
= Loc. com.
1 Tom. 1. pag. 430. See also his

pag. 628. y De baptismo pag. 215. 216.
judgement of it further Tom. 2. pag. 410.

z Tom. 1. pag. 430. See also his
= Against Rallie. p. 786.

Id. pag.
728.

e Confut. of
the Rhem.
annot. on
Luk. 14. 50.
d Synopf.
Epistol. pag
305.

Kneeling at the communion is altogether inexpedient.

signe of the Crosse needfull either in the one Sacrament or in the other. In & another place, Our Communion (saith hee) which lacketh the signe of the Crosse, lacketh nothing that is either necessary or profitable, or (considering the abuse of it) meets to bee retained. And againe, I would know (saith he) how the crosse is a convenient memorial of Christs death, which is not ordained by Christ, nor taught by his Apostles to bee such: And d D. Willet speaking of all the ceremonies which the Papists have added to Baptisme (whereof the crosse is a principall) saith thus. This beggarly company of ceremonies doth also deface and impugn the sincere and pure institution of Christ. None of those Ceremonies were used when Christ himselfe was Baptized, which notwithstanding had beene most fit, considering the worthinesse of his person that was baptized, neither did Christ give any such thing in charge to his Apostles, neither yet were any such ceremonies in use in the Apostles time.

Kneeling also in the act of receiving the bread and wine in the Lords Supper, is a ceremony altogether inexpedient to be used, & so judged to bee by the godly learned. For

1. It is neither necessary, nor the most decent gesture, or best befitting the reverent and worthy receiving of that holy Sacrament. This is evident.

1. Because there is no direction in the whole Scripture either by precept, or commended example, for receiving any Sacrament kneeling, whereas for receiving with other gestures there is both.

2. At the first institution of it, it was not received kneeling by Christ and his Apostles. And it is grosse hypocrisie for us to pretend more holinesse, reverence and devotion in the receiving of it, then was in them. This is a sure rule in Divinity, *That we are not bound to imitate Christ, and the commended examples of his Apostles in all things wherein it is not evident that they had speciall reasons moving them thereto, so that do not concerne us.* And what good reason can be given why it should not bee as fit and necessary for the Apostles to receive kneeling as for us? Nay rather, if ever it were fit for Christians to use that gesture, it was most fit for the Apostles then, in respect of Christs corporall presence among them. This hath beene deemed an argument of great force against kneeling at the Communion by our chief Divines, *If men had* (saith f M. Calvini) *with such familiarity as they ought holden all their thoughts under the obedience of the Word they would have beene tied to that which hee had said, when hee commanded the Sacrament to be received not worshipped. But they, which as it is commanded of God, doe receive it without adoration, are assured that they doe not swerve from Gods commandment, then which assuradosse there is nothing better when we take any thing in hand. They have the example of the Apostles, whom we see not to have fallen downe and worshipped, but as they were sitting to have received and eaten it. To what purpose* (saith y Bullinger) *is it, seeing that manner of celebrating the Lords Supper which was delivered by the Lord himselfe, and received from his Apostles, is most simple, pure and perfect, to devise another? Who can deliver us a*

2 Eph. 5. 1.
1. Cor. 11. 1.
1. Thef. 1. 6.
Phil. 3. 17.
2. Thef. 3. 7.

f Instit. lib. 4.
cap. 17. sect.
11.

Decad. 5.
lib. 46. 1. 2.
See that
whole Sectiō.

better

4 Ibid fol.
465. a.

Systemat. theo.
pag. 465.

Theol. vol.
3. pag. 182.

Exam.
Conc. Trid.
part. 2. pag. 35

better then that which the Sonns of God himselfe, the great
high Priest of the Catholike Church hath given us? And
a little after, It is an indifferent thing (saith hee)
whether the Church receive the Sacrament sitting at the
Table, or coming to the Table, but it agreeth best with
the simplicity of the first institution to receive it sitting.
Where is to bee observed also that Bullinger
speaking of such gestures as bee indifferent,
and may lawfully bee used in receiving, nameth
onely sitting and standing. So doth
i Kockermā, likewise the professors of divinity
in the Vniversity of Heidelberg, whereby they
both shew plainly their judgement of this
gesture of kneeling, which our men doe so
magnifie, as if no other gesture might law-
fully, or (at least) conveniently bee used, but
it. Beza in the same place presseth the argument
from the example of Christ and the Apo-
stles, by an irony after this manner. But thou
forsooth, establish Flacchius, and some others, that in
our Churches we receive the Communion standing and
not kneeling: Behold then when the Lord himselfe (who
both as hee is God, and as hee is both God and man, is
indeed so bee adored) was present at the Table and insti-
tuted the Supper, every one of the Disciples rose from the
Table that hee might fall downe upon his knees, and so
worship that Bread and that Wine at the hands of Christ
and the Apostles themselves (I warrant you) knew not
what gesture or rite was fittest to commend unto the
Churches in the celebration of these mysteries. These rites
(saith Chammittus) which men have brought into the
administration of the Sacraments, are judged to bring
thereunto more reverence & honor, so the simplicity of the
Divine institution is thought so ways reverence, and not

to be answerable to that honour which is due to the Sacraments, which conceis (rising from the bringing in of these rites) is impious : for the reverence and honour that is due to the Sacraments is to be esteemed by the word of God. The Disciples (saith [†] Bucarius, reader of Divinity in the Vniversity of Berna) did not rise from the Table, that so they might fall downe upon their knees to receive the bread and wine at Christs hand. Our Saviour Christ (saith m B. Pilkinton) first mis- mistred it sitting at Table, then it is not wicked (saith hee) but best to follow his doings, for hee did all things well. Thus doe n D. Subclasse also & o D. Wilder, presse this argument taken from the example of Christ, and the Apostles in the first institution of this Sacrament, writing against the Papists.

3. The Primitive Churches for sundry hundred yeares after the Apostles never used to receive the Sacrament kneeling, neither doth any Church in Christendome at this day, but such onely, as are perswaded of Christs corporall presence in the Sacrament, concerning the custome of the Primit. Chu. M. Beza proveth after this sort, The love feasts (* saith he) out of doubt could scarcely or not at all admit this gesture of kneeling. In- fin in his Apologeticall maketh no mention of it in that little booke of orders, which is fathered upon Clemens, there is not any the least inckling given of kneeling used in the very receiving of the bread and wine. But in the Leiturgy mentioned in that booke, the people are commanded to come to the table (after the Bishop, Elders & Deacons) with a modest

1 Loc. com.
Pag. 727.

m Against the
man of Chest.
fol. 55.

* Contra Bel.
de Misse cen-
ton. fol. 72. A.
& fol. 98. b.
* Synopf. pag.
362.

* Tract. theol.
vol. 3. p. 222.

modest reverence without making any noise
 or stir: many of the Fathers have purposely
 set downe the leiturgies and formes of admi-
 nistring the Sacraments used in their times,
 and therein mentioned even the least of the
 ceremonies that were then in use, but where
 shall wee find any mention of this kneeling,
 before such time as Antichrist was grown to
 his full height? & that that custome was not
 to receive kneeling, may appeare by this, that
 they did not use to kneele at prayer upon the
 Lords day. Tertullian (who lived in the
 yeare of our Lord 180. p reporteth this as the
 custome of his time and a tradition received
 from the Apostles, That it was unlawfull to
 kneele at prayer upon any Lords day: or
 upon any other day between Easter & Whit-
 sunday. And in the first *Nice* Councell,
 which was held *Anno* 327. a solemne decree
 was made, q That none might pray kneeling,
 but onely standing upon the Lords day. And
Basil, that lived in the yeare of our Lord 380,
 r maintaines it to bee used in his time, as an
 Apostolicall tradition, and gives sundry rea-
 sons for it. Of this custome of the auncient
 Church, the reader may see further in s *Gen-
 tilletus*, s *D. Whitakers*, and especially in
 s *Hospinian*, who doth also alleadge the rea-
 son of it out of the Canon law, because on
 those dayes is celebrated the joyfull remem-
 brance of the Lords resurrection. And out of
Beatus Rhenanus, because (saith he) to kneele at
 prayer, is the gesture of one that bewailerh,
 and is penitent for his sinnes, whereas he that
 prayeth

p De Com.
 Mil.

q Can. 30.

r Lib. de Spi-
 rit. sanct. cap.
 37.

s Bram.
 Counc. Trët.
 pag. 44.
 s Contra Bell.
 de scrip. pag.
 503.
 s De Festis
 Christ. fol.
 25. b.

prayeth standing, doth shew himselfe thankfull as one that hath obtained assurance of the pardon of them. So that either the Primitive Church used a gesture of greater reverence and humility at the receiving of the bread and wine in the Lords Supper, then they did at prayer, or they never received the Sacrament on any Lords day, or on any other day between Easter and Whitsontide (all which were absurd to affirm or imagine) or else it must needs bee graunted, that they used to receive the communion with some other gesture then kneeling. A further evidence for this, is the testimony wee find in that dialogue between *Custom & Truth*, which *M. Fox* hath published in his book of *Acts & Monuments*, and which (hee saith) was compiled out of the treatises of *P. Martyr*, & other authors by a certaine learned and reverend person of this Realme, & where it is said, That the old Councells commanded, that no man should kneele downe at the time of the communion, fearing that it should bee an occasion of Idolatrie. And as it appeareth by this, that they used not to receive kneeling, so it is plaine that the gesture they used, was sitting or standing. *M. Fox* speaking of the use of the primitive Church, saith thus, The use then was to have the communion administered, not at an Altar, but at a plaine board or table, where the whole congregation together did communicate with reverence & thanksgiving, not lifting over the Priests head, nor worshipping, nor kneeling, nor knoc-

v Acts & Mon. p. 1264.

v Acts & Mon. p. 19.

[80.]
knocking their breasts, but either sitting at Supper, or standing after Supper. According to which forme (saith hee) the *Muscovites* yet to this day (following the old rite of the countrie, although being drowned otherwise in much superstition) use to receive it after they bee risen from their dinner, standing.

y *Eusebius* mentioneth an epistle which *Dionysius* Bishop of *Alexandria*, in the yeare of our Lord 137. wrote to *Xystus* Bishop of *Rome*, wherein, speaking of a man that hath beene admitted to the Communion in *Alexandria*, he expresth his minde, In this manner he had stood (saith he) at the communion table, and put forth his hand to receive that holy food, and had also received it. Whereby it is plaine enough, that the manner of that Church then was to receive standing. And the writers of the * Centuries say, that this custome was very ancient, and used by many other Churches. & D. Fulke affirmeth, that in the dayes of *Gregory Nazianzen* (who lived in the yeare 380, and somewhat after) the Communion table was made of boords, and so placed, that men might stand round about it. And *B. Jewel* * writeth, that in *Basils* time it was held, that every man was bound by an Apostolicall tradition, at Sermon, at Prayer, and at the Communion to stand upright. To shew the ancient use of receiving the Communion standing, wee might also cite a testimony which *M. Gerson* Dean of *Salisbury*, * alleadgeth out of *Radolphum de Rivo*, and that which *b D. Abbots* Dean of *Winchester*, mentioneth of the

9 Histor. Eccles. lib. 7. cap. 2.

* Cent. 3. pag. 131.
* Confut. of Aherm. fol. 216. b.

* Defence of Apol. p. 217.

* In his Panegyri. p. 39.
* Against Hill, pag. 38.

the manner of receiving which the *Bohemians*
the schollers of *John Hus* used, but we will con-
clude this point, with this saying of *D. Sute-*
cliff Dean of *Exeter*; Wee never read (saith
he) that men were to kneele before the Sa-
crament, but in Massebooks, and other like
books of Popish Ceremonies. And a little
after; We have no where read (saith he) that
the bowing of the body, and kneeling before
the Sacrament should be used in token of hu-
mility, or that any holy men were wont ei-
ther to bow their bodies, or kneele downe
before the Sacrament of the bread & wine.

e Contra Bell.
de Missa ce-
rem. fol. 99.
d Ibid. f. 100.

4. The gesture of kneeling in receiving
the bread & wine, holds no proportion with
the chiefe end and use of this Sacrament, nor
with that inward disposition of heart, which
is then required of us. For Christ ordained it
to bee a banquet & Sacrament of that sweet
familiarity that is between the faithfull and
him, and of that spirituall nourishment we
are to receive by feeding on his body and
blood by faith. And in what Nation was it
ever held comely to kneele at their banquet,
or to receive their foode kneeling? *Piscator*
alleadgeth this for the reason, why our Sa-
viour and his Disciples receied sitting, and
holds it a good argument against the Masse,
that it hath no shew or resemblance of a ban-
quet. The Apostle (saith *f D. Sutecliff*) calls
it the Lords table, and a Supper, and the cu-
stome in old time was to eat their Supper
sitting at table. And the disposition of heart,
that is required of us in the very act of recei-

e In Matt. 26.
26. pag. 125.

f Contra Bel.
de Missa. fol.
298.

G

ving,

ving, is not so much humility as assurance
Faith, and cheerefull thankfulness, which is
much better expressed and stirred up by the
gesture of standing then of kneeling: which
is the reason, that (as wee have noted before
out of *Hespinian*) *Enatus Romanus* gives of that
custome, the old Church used to stand at
their prayers upon the Lords day.

1. As we have shewed that it is noe either
necessary or most fit and convenient, to re-
ceive the communion kneeling, so will wee
prove that of all other gestures that are used
at this Sacrament kneeling, is every where
and at all times most unfit, inexpedient, con-
trary to the rules that are given in the Word
for our direction in this case. For, it cannot
bee used without great appearance & shew
of grosse Idolatry, even of bread worship,
when the same outward gesture of the body,
at the same time is used by us, which the Pa-
pists use in the worship of their breadden god.
So that howsoever we may pretend that our
heart & meaning in this, is not the same that
the Papists is, yet in the outward act of this
their Idolatry, and for so much as is per-
formed with the body, & as the eye of man can
judge of, there is no difference to bee discern-
ed betweene us and them. In so much as to
the Popish and superstitious person, that seeth
his use in the same action, at the same time the
same outward gesture, that he doth in the
worship of the bread, wee may seeme to bee
of the same minde that himselfe is of. And
the Law of God chargeth us to avoid all ap-
pearance

france of evil, and condemnes all such as
 with their bodies, and in outward shew con-
 firme themselves to the wicked in their ido-
 ltrous actions, howsoever they do it not
 with the same minde and intent that the Ide-
 lters doe, as wee have shewed before in the
 proposition of our first Argument. But what
 weake wee of seeming herein to doe the
 same outward act of Idolatry that the Pa-
 pists doth, seeing, there is also in this so great
 appearance of the inward and spirituall ido-
 latry of the heart, in that this gesture see-
 meth to bee both injoynd & practised, even
 with a superstitious intent and meaning to
 adore the Sacrament it selfe, as we shall show
 & by in the answer to that which is wont
 to bee alleadged in defence of it.

1. It cannot bee used but it must needes
 prove an occasion unto many of this grosse
 superstition & idolatry which we have men-
 tioned. And wee are bound to avoid all
 those things (if they bee not commanded of
 God) which may breed evident danger, ei-
 ther to our selves or others. Now that this
 gesture cannot be used without evident dan-
 ger of Idolatry, is manifest. For they that
 are already either Church Papists, or popishly
 and superstitiously minded in this matter of
 the Sacrament, are heereby both allowed &
 occasioned to commit the outward act of
 their Idolatry themselves, and confirmed also
 in their superstition by our example, as wee
 have proved in the assumption of our first
 Argument. And all that are ignorant will

2 Exod. 14.
 33. 14.
 Deut. 22. 14

& Loc. com.
pag. 191.
In their
Comment. &
annot. upon
Acts 10. 25.
26.

& Tom. 2.
pag. 123.

heereby easily bee drawne to a superstitious
concept and estimation of the Sacrament.
Sundry of our chiefe Divines, (as *b. Martyr*,
i. Calvin, *Quaeter*, *Besa*, *Arctius*, *Piscator*, & others)
doe teach, that civill adoration, though it bee
due to Princes, yet can it not without danger
of Idolatry bee given to the Ministers of the
Word, because it will soone turne to reli-
gious adoration: and heereby men will bee
brought to make idols of them, & yet both
reason and experience proveth, that there is
much more danger this way in kneeling be-
fore the bread & wine, then in kneeling be-
fore any man, and that men are much more
proane to give religious adoration to the Sa-
crament, and to make an Idoll of it, then of
any Minister besides, the idolatrous original
it had at the first, and idolatrous use of it
hath ever since served unto among all Pa-
pists, may prove sufficiently, that it cannot
choose but breed, nourish, and maintaine su-
perstition wheresoever it is used: this rea-
son our booke of Homilies urgeth very well
against all use of Images in Churches, & com-
as (saith the booke) the first invention of them
naught, and no good can come of that, that had an
beginning: so will they naturally, as it were, and of ne-
cessity turne to their original from whence they came, &
draw us with them most violently to Idolatry abomi-
nable to God, and all godly men. This made the Je-
suites, who are wiser in their generation, then
the children of light, so confident in urging
the use of their old Popish phrases, which
yet have not so much poyson in them, nor
power

power to infect this way as their Ceremo-
 nies have, *Let us keepe (say I they) our forefathers* / Rhem. an-
words, and wee shall easily keepe our old faith, let us not. on 1.
keepe the old termes, and the very words will bring us to Tim. 6. 10.
the faith of our first Apostles. This whole argu-
 ment taken from the danger that is in this
 gesture of drawing men to an idolatrous or
 superstitious conceit of the Sacrament, hath
 seemed of great force in the judgment of ve-
 ry learned Divines. For as much as, saith M. Bu-
 cer, we see by how powerfull and paysonfull enchan-
 tements, Sathan by the Antichrist of Rome (that bee might
 take from us all knowledge and remembrance of Christ our
 Saviour) hath for so many ages past, pressed upon us the
 adoration of the bread instead of Christ himselfe, wee
 ought therefore cleane to banish out of the Churches so
 far as possible wee can, whatsoever thing that doth either
 serve any way to favour this bread-worship, or that is
 used by Antichrist as a means to nourish it in the hearts
 of simple people. Upon this reason B. Martyr also
 wisheth, that this gesture were abolished. Not-
 withstanding (saith he) as to speak as I think,
 for avoiding the danger of superstition, I
 would not have the outward signes of adora-
 tion now a dayes used in the receiving of the
 Communion, no, though they were, nor di-
 rected unto the outward element of bread
 and wine, but unto Christ himselfe, that now
 reigneth in the heavens. Of this judgement
 also was B. Hooper, that learned and constant
 Martyr. The outward behaviour and gesture
 of the receiver (saith he) should want all
 kinde of suspicion, shew, or inclination of
 Idolatry. Wherofore seeing, kneeling is a
 shew

Script. An-
 glic. p. 464.

Libro con-
 tra Gard. de
 Eucharist. p.
 160.

Vpon Ionas
 Sermon. 6. fol.
 146.

p Tract. theol.
vol. 1. p. 311.

9 Ibidem vol.
3. pag. 364.

shew and externall kinde of honouring, and worshipping, and therefore grievous and damnable Idolatry hath been committed by honouring in Sacrament, I would wish we were commanded by the Magistrate, that the communicants might receive it standing or sitting. But we for our parts (saith M. Beza) being warned by the lamentable examples of former ages, though we come with all reverence to the holy table, yet doe we judge it most safe to abstaine from all outward adoration in the receiving of this Sacrament. And 9 in another place: There is no doubt (saith he) but God is to bee worshipped every where, and specially in these holy mysteries; neither doe I thinke that there is any Church, that doth not use a certaine solemne thanksgiving, and so both inward and outward adoration, when these fearefull mysteries are celebrated. But how dangerous a thing it is to use kneeling in the very act of receiving (for asmuch as it gave the first occasion to bread-worship, from whence Sathan afterward cast men head long into the error of Transubstantiation) is in it selfe most manifest. And therefore wisemen have well judged, that in this case a seemely reverence directed unto God is sufficient.

9 Sact. 74. ad
Helvet. &
Bohemian.

The Churches of *France*, and the *Low Countries* in their observations upon the Harmony of confessions, shew their dislike to this gesture also in this respect: *For the utter rooting (say they) of bread worship out of the hearts of men, it were much better in most places than the cur-*

most

many of kneeling in the receiving of the elements were utterly abolished. Thomas Becon, a Divine of chief note in our Church in the beginning of Queen Elizabeths reigne, and a great writer, hath in some place these words, besides that which hee writeth : other where : *For as much as kneeling, hath bene long abused in the Church of Christ through the doctrine of the Papists, I would wish it were taken away by the higher powers.*

f 1. Tom.
pag 485.
2. Tom.
pag. 86 3.
Tom. p. 17.

Three principall things are usually objected against all this, wee have said of kneeling at the Sacramēt, which we think fit to give some answer unto, & so to conclude this treatise.

First, it is said, that kneeling at the Sacrament in our Church, hath no such appearance of bread worship as is pretended, seeing it is manifest that wee doe it in adoration not of the bread and wine, but of the Lord himselfe to whom in that action wee pray and give thanks : Whereunto wee answer,

1. Objections

1. That it is evident this gesture is neither enjoined nor used in respect of the prayer, that is then said, to bee made to God: For prayer is used at meales and banquets with convenient reverence, though no man use to kneele when hee prayeth upon those occasions. Besides, neither the book useth alwayes to command kneeling at prayer, or thanksgiving at other times, nor in those very prayers & thankes-givings that are appointed to bee used both before and after the receiving of the Sacrament; neither yet doe such as are most devout in kneeling at the communion, use any such reverent gesture at prayers and singing of Psalmes.

Answer

Further, the prayer that is said to be used at the delivry of the Sacrament, is made by the Minister and in his name, not by the receiver, so that if kneeling were enjoined in respect of that prayer, the Minister that delivers the Sacrament should kneele rather then the people that receive it. Adde hereunto, that for men to tye themselves in their prayer to adore God, in, or before any creature, without warrant of the word, is idolatrie: And that it were farre lesse sinne, & an appearance of an idolatrie that is nothing so grosse, to tye us in our prayers to kneele before a Crucifixe, then to binde us thus in praying to God to kneele before the bread and wine. For the Papists commit an idolatrie farre more grosse and odious in worshipping the bread, then in worshipping any other of their images, or idols whatsoever. See this argument pressed against the *Lutherans*, that say, they doe not adore the Sacrament, but Christ in the Sacrament; by the Divines of the Countie *Palatine in Germany*, and by Ursinus, x Zanchius, y Hospinian, and z Pollanus. And a Bellarmine inferreth thus, upon their opinion that hold Christ though hee bee not corporally present in the Sacrament, yet hee may bee adored in the Sacrament, & in that respect we may kneele before the Sacrament: Then saith hee, *it is not idolatry to kneele before images*. Which inference we see not how it can bee avoided by them that maintaine kneeling at the Sacrament in respect of God, whom wee doe adore in the Sacrament. Lastly, the prayer that is said to be

u Admov. de lib. concord. pag. 321.
v Tract. theolo. pag. 435.
x De redemp. pag. 486. 487.
y Hist. sacra. pag. 479.
z In Daniel. pag. 283. 284.
a De Eucharist. lib. 2. cap. 18. p. 619

bee made, and in respect whereof this kneeling is judged so necessary, is ended before the bread or wine are received.

2. That though the Sacrament be not usually by the Fathers called the Eucharist, in respect of the solemne thankes givings and almes that have ever beene wont to accompany the celebration thereof, yet cannot the very act of receiving bee properly called a thankes-giving. And if it were, yet is not kneeling the fittest gesture to bee used in thankes-giving, as *b* is evident by the holy Scripture, and wee have partly shewed before out of *c* Hospinian, and might further declare by the testimony both *d* of Rupertus, and *e* Zanchius, if need did require: So that out of doubt, whatsoever pretence is made to the contrary, this gesture is not enjoined or used in respect had, either to the prayer or thankes-giving, but in veneration of the Sacrament it selfe.

Secondly, it is said, that it is both lawfull and convenient, to use this gesture, even in veneration of the Sacrament it selfe, seeing it is in a speciall sort sanctified to bee unto us a pledge of the favour of God, & an instrument whereby Christ with all his merites is represented, offered, and exhibited unto us. If the King should give us ought, or send us a gift, in token of his speciall favour to us, would it not become us to receive it, in the most reverent manner we are able? How much more ought we to use all reverence and humility in receiving such a gift as this, from the King of Kings himselfe? To this wee answer:

b 1. King 3.
54-56.

c De fest.
Christi. fol.
25.

d De divinis
offic. lib. 1.
cap. 10.

e De redemp.
pag. 244.

Answers.

1. That the reverence due to these holy mysteries stands in this, when the holy action is performed in that manner, as the Lord himselfe hath appointed.

2. If our Saviour had intended that the outward elements should have beene thus revered, hee would not have made choyse of these that are so common and base.

3. If the reverence due to the Sacrament require, that it be received with this gesture, then, doubtlesse, God would have given direction for it in his Word, and some of the Saints commended in holy Scripture (specially the holy Apostles) would have used it.

4. There is no proportion betweene the civil reverence given to a King, or to the gift wee receive from him, and this religious reverence wee shew to these holy things. For there is far more danger of idolatry here then there, yea this hath been found in all ages the chiefe roote of idolatry, if not grosse idolatry it selfe, to give unto the signe or gift that outward reverence and adoration, that is due to the thing signified, or to the giver himselfe.

5. It is evident, that this gesture is not joynted or used in respect of any lawfull or convenient reverence that is due to the Sacrament, for neither at the administration of Baptisme, nor at the hearing of the Word read or preached is any such gesture used, to both which notwithstanding there is every whit as much reverence due as to the Supper of the Lord: unlesse wee will say f with the idolatrous Papists, whose conceit by this

this our practise wee greatly confirme, that the Eucharist is a greater Sacrament, and of farre more dignity then Baptisme.

Lastly, it is objected, that whatsoever appearance of evill or danger of superstition, is pretended to bee in the use of this gesture, may easily bee prevented, by teaching what the doctrine of our church is, & protesting against the superstition which is so much feared.

To this also we answer. 1. This medicine & remedy will not teach so far, as the disease & danger doth. For, a great part of the land wanted able pastors, and many of our preachers are knowne to be corrupt in judgment, touching the doctrine of the Sacrament. 2. It is neither safe nor lawfull for a man, (as Dr. *Falk* in one place saith well, wilfully to dig a pit, break a bridge, or, lay a log in the way, & then cry out & say, O take heed, you fall not. We must stoppe holes, not make them, take away stumbling blockes, not laye them, and then bid me beware of them. 3. There is that contagion in superstition & pronesse in mans nature unto Idolatry, that no doctrine or protestation against it, can suffice to prevent this danger, so long as such outward occasions & provocations unto it, are continued. If protestation & doctrine had been sufficient in this case, then did *Ezekiel* in breaking downe the brazen serpent, & our Saviour in refusing the Ceremony of the Jewish purifyings, and the Apostle in withstanding the use of circumcision; shew themselves more zealous then wise, seeing they might have had far bet-

1. Objection.

2. Answer to the Examiner, pag. 145.

2. King 18.

4. Luk. 21. 37.

Matt. 15. 38.

Gal. 2. 1. 5.

for reason, for continuing of those Ceremonies, then wee can have for this, and might as well have protested against the superstition and danger of them, as wee can doe of this. This pretence is made, for the continuance of Images in Churches, for which indeed it serveth every whit, as well as it doth for this gesture of kneeling at the Sacrament, and is proved to be vaine and frivolous by all such Divines as write against that corruption. But they will say, saith Zanchius, I though wee let Images stand in our Churches, yet wee teach plainly, that they are not to be adored. As though the Lord also did not that by Moses & the Prophets in old time farre more diligently and effectually, then we can do it now. Why did he command for all that, that all Images should also bee utterly abolished? Surely because it is not sufficient by doctrine to teach, that no evill is to bee done, but wee must also take away the stumbling blocks, provocations, causes, and occasions of evill. But a better answer to this objection can no man make, then is made in the 11. booke of Homilies, which is commanded to bee read in our Churches, & subscribed to, by all our Ministers. The answer is large, and worth the reading, & the booke every where to be had, and therefore we thinke it sufficient only to referre the Reader unto the place where it may bee found.

SOLIDEO GLORIA.

A

SHORT TABLE

*of sundry other Exceptions wee take a-
gainst these three Bookes, whereunto wee
are required to subscribe, and which wee purpose
(if God give meanes and opportunity) to justifie
and confirme in the same manner, as wee have
done those that are handled in this abridgement.*



THE Booke of Common
Prayer, containeth in it
sundry things, besides those
handled in the Abridge-
ment, that are contrary to
the word of God: For,

1. It appointeth a Lei-
turgy, which in the whole
matter & forme thereof, is too too like unto
the Masse-booke.

2. It appointeth a Leiturgy, which by the
length thereof in many Congregations oft
times necessarily shut out Preaching, viz.
When Baptisme, the Communion, Marrying,
Churching, and Buriall, concurre altogether,
as oft times they do in great Congregations.

3. It approveth of a ministry as lawfull
which wanteth ability to preach.

4. It containeth in it sundry Popish er-
rors, or such things (at least) as tend strongly

The same
Priest.

Holy dayes.

Saints Eves.

Lent.

Weekes before
Easter.

Good Friday.

the maintenance of Popish superstition. As,
1. The Minister of the Gospel is throughout
the booke called Priest.

2. It commandeth the observation of
many holy dayes, and requireth the Minister
to bid them, and prescribeth them (in some
sort) before the Lords day, For the ordinary
Lessons appointed in the Calender for the
Lords day, must give place to the proper Les-
sons of that holy day that falls on the Lords
day, and Athanasius Creed is appointed to
bee read onely upon certaine holy dayes.

3. It appointeth Saints Eves to bee kept
as fasting dayes, and commandeth the Mi-
nister to bid them so.

4. It appointeth the time of Lent to bee
kept as a religious fast, and perverteth both
the example of Christs fast, and sundry other
places of Scripture to the justifying there-
of. It prescribeth a speciall service for the first
day of Lent, and appointeth the Combina-
tion and other speciall prayers and exhorta-
tions, tending to repentance, to be read upon
that day onely, and it affirmeth that, *It was a
godly discipline in the Primative Church, (the restoring
whereof is much to be wished) that notorious sinners at
the beginning of Lent, were put to open Penance.*

5. The weeke before Easter onely of all
the weekes in the yeare, hath prescript ser-
vice, appointed with Epistles and Gospels
for every day, as solemne, as the holy dayes
are wont to have.

6. The Fryday before Easter, is called
Good Fryday, and hath three speciall Col-
lects

least appointed for it, as hath no one day of the yeate besides.

7. It commandeth every Parishioner shall receive the Communion at Easter.

Receiving
the Commu-
nion at Ea-
ster.

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to aske.

Difference in
prayer,
Number of
the sacram.

9. The Catechisme (in delivring the number of the Sacraments) saith, there are two onely as generally necessary to salvation.

10. The Minister (as if Baptisme were of absolute necessity) is allowed not onely to baptise in private, but to use the words of institution, and the element, though hee have not so much time as to say the Lords prayer.

Necessity of
Baptisme.

11. The Minister allowed and directed to administer the communion to one sicke of the plague, though there bee not one more to communicate with him.

Privat commu-
nion.

12. Interrogatories in Baptisme are ministred unto infants (as if repentance & faith were requisite in them, before they may bee baptized) and it is saith in the Catechisme, *that infants performe faith and repentance by surties, who promise and vow them in their names.*

Interrogato-
ries in bap-
tisme.

13. Every child baptized (as if outward Baptisme did conferre grace to all that receive it) is said to be regenerate, & in the Catechisme it is said, that wee are by Baptisme made the childre of grace, & in the Rubrick immediatly before the Catechisme, *That it is certain by Gods word that children being baptised have all things necessary for their salvation, and bee undoubtedly saved.*

Baptisme con-
fering of
grace to all
that receive
it.

14. The

14. The Minister is appointed to command, that children bee brought to the Church, to bee confirmed, yea none may be admitted to the Communion, till hee have bene confirmed. In confirmation, children are said, to bee certified, by the signe of the imposition of the Bishops hands, of Gods favour & gracious goodness towards them. And confirmation is said to be ministered to them that are baptized, that by imposition of hands and prayer, they may receive strength and defence against temptations to sin, and the assaults of the world and the devil. Yea, confirmation is dignified above Christs Sacraments, in that none may administer it but a Lord Bishop. And it is said to bee administered after the example of the holy Apostles, and warrant thereby.

Matrimony.

15. It saith, that matrimony doth signify unto us the mysticall union betwixt Christ and his Church, and that God did consecrate the state of matrimony as such an excellent mystery, that in it is signified and represented the spirituall marriage and unity betwixt Christ and his Church. And the ring in Matrimony is appointed to bee laide on the booke, and the Priest to take it, and deliver it to the man, and to teach him to say thus, *with this ring I thee wed, &c.* And the Priest is appointed in his prayer unto God to say, *that the ring is a token and a pledge of the Covenant and vow made in marriage.*

Absolution.

16. The Priest is appointed to absolve every sick person, that findeth his conscience troubled with any weightie sinne, and maketh speciall confession of it in this forme. *By Christs authority committed to me, I absolve thee from*

And in another place the people are appointed to come to the Minister, to receive the benefit of absolution.

17. Buriall is made a Ministeriall duty, Buriall.
and a prescript Leiturgie is appointed for it to be said at a grave, and wee are appointed to pray thus; *That God would hasten his Kingdom, that wee with this our brother and all other departed in the true faith of thy holy Name, may have our perfect consumation and blisse, both in body and soule.*

18. Churching of women is commanded and made a Ministeriall duty, and a prescript Leiturgie appointed for it, and the woman is appointed to kneel neere to the place where the table stands, and the Priest to stand by her, when hee churcheth her, and that shee must offer her accustomed offrings.

Churching
of women.

19. Both in that place, and elsewhere, in the booke, offering dayes, and Offertory are allowed.

Offering dayes
& Offertory.

20. In the Catechisme it is said; *That the*

Univerfall
grace.

sons of God hath redeemed all mankind, taking that phrase in a larger sense then for all the elect, as is evident by the words immediatly going before and following after.

5. It appointeth sundry things that tend directly to the prophanation of the holy Sacraments, either by prostituting them to unworthy persons, or administering them unreverently. For,

Prophanation
of the Sacra-
ment.

1. All Priests and Deacons in Collegiate Churches, are commanded to receive the Communion every Sunday at least.

H

2. Every

1. Every Communicant may chuse whether hee will give notice of his purpose to receive, till after the beginning of morning Prayer, on the same day that hee is to communicate.

3. All new martied persons must receive the Communion the same day that they are married.

4. Private Baptisme in some cases is allowed to bee administred without any prayer, doctrine, or exhortation.

Manifest up-
truths,

6. It avoucheth sundry manifest and apparent verities. As

1. That in the Calender (so much as may bee) the reading of the Scripture is so set forth, that all things might bee done in order, without breaking one peece from another.

2. That nothing (by this booke) is ordained to be read but the very pure Word of God, the holy Scripture, or that which is evidently grounded upon the same.

3. That this booke is so plaine and perfect, as that the Curates shall neede no other bookes for their publike service, but the Booke and the Bible, and yet it injoyne him to reade Homilies.

4. That all our Ceremonies pertaine to edification, and are apt to stirre up the dull minde of man, to the remembrance of his duty to God, by some notable and speciall signification.

5. It calleth certaine chapters of *Esay*, *Isaiah*, *Leviticus*, *Levi*, and the *Acts*, *Epistles*.

6. It

6. It appoints us to say every day, from Christmas day to Newyeeres day, in a Collect, that *Christ was borne at this day*; and upon Whitsunday, Monday, and Tuesday, *God which on this day hath taught, &c.*

7. It affirmeth, that *Michael* (mentioned Rev. 12.) is a created Angel.

7. It peremptorily affirmeth sundry things that (if they bee not manifestly false) are doubtfull. As

1. That the *Infants* whom *Herod* murdered, were innocents, and Gods witnesses: and that they confessed his praise by dying.

2. That there are Arch-Angels.

3. That every one that is buried, is a brother, that God hath taken to himselfe his soule, that wee commit his body to the ground, in sure and certaine hope of the resurrection to eternall life.

8. It appointeth sundry things that bring great disorder and confusion unto the worship of God. As

1. That the people should say after the Minister, whole sentences of Prayer and Scripture, yea, the Minister one part of the Prayer, and the people another. And in sundry parts of the Letany, the people make the prayer, and the Minister onely directs them what to pray for.

2. That the Minister is appointed to say some prayers kneeling, some standing, some in one part of the Church, some in another.

3. That one of the people is allowed to make the generall confession of sinnes at the

Communion in the name of the whole Congregation.

4. That at some one meeting of the Assembly, the Lords Prayer is to bee repeated eight severall times, and *Gloria Patri* twelve times.

5. That the holy Scriptures are so managled into shreds and pieces, in the Epistles & Gospels.

6. That the words of the institution are to be pronounced and repeated to every severall Communicant.

7. That the Church-wardens are appointed to goe about on communion dayes to gather the devotion of the people in the midst of Divine service.

8. It containes sundry things that are ridiculous and absurd, and such as no reasonable sence can bee made of. For,

Absurdities.

1. It commands the reading of such Homilies, as *shall hereafter be set forth by publique authority.*

2. It commands every parishioner to communicate at Easter, and also to receive the Sacraments and other rites.

3. It ministreth Interrogatories to Infants, which their Godfathers answer unto, and saith, *That Infants performe faith and repentance by their Godfathers.*

4. It appointeth (in some cases) Baptisme to bee administred conditionally in this forme, *If thou bee not baptized already, I baptise thee in the name of the Father, &c.*

5. It requireth that every Husband bee taught

ought by the Priest to say to his Wife, in the
solemnization of wedlock, *With my body I thee
worship.*

10. It contains in it sundry evident con- Contradi-
ctions.
traditions. For,

1. In the second Article of the Rubricke
after the Communion, the Minister is for-
bidden to celebrate the Communion, *Except
there bee a great number to communicate with him.*

And in the third Article of the same Ru-
bricke, hee is allowed to celebrate it, *If there
bee but three to communicate with him.*

2. In one place it is said, *That it is thought
good to follow the customs of the old Church (in mini-
stering Baptisme but twice a yeare) so neere as conve-
niently may bee.* And yet elsewhere, it alloweth
Baptisme to bee administred, not onely eve-
ry day of the yeare in publicke, but also
every houre, either of day or night in private.

3. In the Catechisme it is said, there are
but two Sacraments: and in another place
the book giveth to confirmation whatsoever
(by the definition of a Sacrament set downe
in the Catechisme) belongs to the nature and
essence of a Sacrament.

4. In one place it is said, that children
should bee brought to the Bishop to be con-
firmed so soone as they can say the Lords
Prayer, the Creed, and the ten Commande-
ments: In another place it saith, *That our
custome is agreeable to the usage of the
Church in times past, whereby it was ordai-
ned, that confirmation should be administred
to them that are of perfect age.*

The 35 Article of Religion, touching the two Tomes of Homilies, is not to bee allowed, nor acknowledged to bee agreeable to the word of God. For,

Reading of
Homilies.

1. By it the reading of Homilies in the Congregation, is approved to bee a ministeriall duty, and so an unpreaching Ministry allowed of.

Manifest un-
truths. Tom.
2. pag. 115.

2. The Booke of Homilies containe sundry things that are evidently false and untrue. As,

Tom. 1. p. 18.

1. That the Apocryphall bookes are every where called *H. Scriptures*. And (two only places being alleadged, both which are taken out of *Toby & Ecclesiasticus*, that tend dangerously to the justifying of the merite of Almshouse-deeds it is said, *The H. Ghost speaketh so in the Scriptures*.

Tom. 1. p. 51.
& 87.
Tom. 2. pag.
303.

2. That the place of the Psalmist, *Psal. 51* is thus alleadged, wherefore hee saith, *Mark and behold, I was conceived in sinnes*, hee saith not *sinne*, but in the plurall number *sinnes*.

3. That it is said, our Saviour did sweare so oft as hee said, *Verily, Verily*.

4. Where it is said, that plurality of wives was by a speciall prerogative suffered to the Fathers of the old Testament, that they might have many childre, because every one of them hoped, and begged oft times of God in their prayers, that the blessed seed might come & be borne of his stocke and kindred.

Doubtfull
points, and of
dangerous
construction.

3. In them are affirmed, and that as by way of Doctrine publicly taught in the Church, sundry things that are doubtfull & of dangerous construction. As,

1. When

1. When it is said, that though manslaughter Tom. 1. p. 22.
was committed before, yet was not the world destroyed
for that: but for whoredom all the world, few onely
escaped, was overflowed with water.

2. When the fact of Ambrose in excommu- Tom. 2. pag.
nicating Theodosius is justified. 160.

3. When it is said, by keeping your Churches Tom. 2. p. 22.
in good repair, you shall not onely please God, and deserve
his manifold blessings, but also deserve the good reports of
all godly people.

4. When it is said, that all Adams posterity by his Tom. 2. pag.
fall were become playne reprobates, and cast awayes, being 165.
perpetually damned, to the everlasting paynes of hell fire.

5. When it is said, that it is not to be borne with, Tom. 2. pag.
but a great shame, for an honest man to beat his maid- 148.
servant, though she be a bond servant.

The 36 Article of Religion, touching the
booke of Consecration of Archbishops and
Bishops, and of ordering Priests and Dea-
cons, is not to bee allowed, nor acknowl-
edged, to bee agreable to the Word of God.
For,

1. Not one minister of forty, doth know Few have
what that book containeth, not how to come seene the
to the sight of it. booke.

2. It doth not (wheras that Article saith Defects.
it doth) contain all things that are necessary,
but omitteth some things, which by the or-
dinance of God, ought to be observed in the
ordination of ministers. For,

1. The examination of the life and lear-
ning of the Deacon and Priest, is committed
onely to the Arch-deacon.

2. The voyces and consent of the people
H 4 Over

over whom the Minister is to bee set, is not by this booke required to his election and calling:

3. The ordination of the Deacon by imposition of hands is permitted to one man. viz. the Bishop.

4. The Priest receiveth in his ordination no authority to govern the Flocke and exercise the Discipline of Christ, but onely to preach the word, and administer the Sacraments.

Manifest untruths.

3. Some manifest untruthes are avouched in it, whereas the Article saith, *It hath in it nothing that is of it selfe ungodly.* As

1. When it is said, *That it is evident to all men diligently reading the holy Scriptures, and ancient writers, that from the Apostles times there have been those orders of Ministers in Christs Church, viz. Bishops, Priests and Deacons.*

2. Where it is said, *That this realme hath received the Discipline of Christ, as the Lord hath commanded,* whereas God hath commanded, there should bee governing Elders, to exercise the Discipline of Christ in each congregation, which our Realme hath not as yet received.

3. Where it is said, *That God did inspire the holy Apostles to chuse Seven into the order of Deacons, which is mentioned in this booke,* and that the Deacons then to bee ordered, are called to the like office and administration that Seven was called unto.

Scripture perverted.

4. Some places of holy Scripture are perverted in it. As,

1. When

1. When *Acts* 6. 17. is applyed to warrant the ordination of our Deacons.

2. When the Bishop is appointed in the ordering of a Priest, and the Archbishop in the consecrating of a Bishop, to use these words, *receive the holy Ghost*, as our Saviour did at the sending forth of his Apostles.

3. It containeth sundry Popish errors & superstitions, (whereas the Article saith, *It hath in it nothing, that of it selfe is superstitious*) As

Popish errors
and Superstitions.

1. That it alloweth and establisheth the offices of Archdeacons and Archbishops.

2. That Deacons, Priests, Bishops, and Arch-Bishops, are made severall orders and degrees of ministry.

3. That the Minister of the Gospell is usually called Priest.

4. That it ordaineth an office of Deaconship, with charge to reade Homilies, preach the Word, and administer the Baptisme.

5. That the Lords Supper is dignified above Baptisme, and confirmation above both, when the Deacon is permitted to baptise, and not to administer the Lords Supper, the Priest to minister both Baptisme and the Lords Supper, the Bishop onely to confirm.

6. That private and secret prayer is preferred before publike, and that in a publike place and action. For the Congregation is desired (even in the midst of the solemn action in ordination of a Priest) secretly in their prayers to make humble supplications to God for the foresaid things. For the which prayers there shall bee a certaine place kept

in silence, that done, the Bishop is appointed to pray againe.

Absurdities.

6. Sundry things in it are absurdly spoken, and directly against that which is done and practised, and to speake so specially a so holy and solemne an action, is a wicked thing. As

1. When in the ordination of a Deacon it is said, *Take thou authority to preach, if thou shalt bee called therunto.*

2. When both in the ordination of the Deacon and of the Priest, the Bishop requireth the Congregation to deliver whether they can say ought against the party to bee ordained, whereas it is well knowne that the Bishop useth seldome or never to give orders in a publike congregation, and if hee doth at any time, it is in such an one, where the people are altogether unacquainted with the conversation of them that are to bee ordained.

3. When the Priest is asked, *whether hee will give his faithfull diligence alwayes to minister the Doctrine and Sacraments, and Discipline of Christ, as the Lord hath commanded,* whereas it is well knowne, that no Minister is allowed to exercise the discipline of Christ, as the Lord hath commanded.

And these faulrs there are in that booke of ordination, which is of the last edition, and most reformed. In the former edition (which seemes by the words of the 36 Article to bee, that wee are required to subscribe unto, and which it may bee some of the

Bishops

Bishops doe still use) there are other cor-
ruptions. As

1. That the *Cope, Albe, Surplice, Tunicle, and
Pastorall staffs*, are appointed to be used in or-
dination and consecration.

2. That the oath of supremacy is thus
concluded, *So helpe mee God, and
all Saints, and the holy
Evangelists.*

Soli Deo gloria.



AN ABRIDGEMENT

of that Book
which the MINISTERS

OF
LINCOLNE DIOCESSE

delivered to his Majesty, upon the
first of December 1603.

BEING
The first part of an

APOLOGIE

for themselves and their Brethren
that refuse the *Subscription* and
formis which is required

Whereunto is annexed,

A Table of sundry Points not handled in
this Abridgement, which are others ex-
ceptions they take to the Subscrip-
tion required, and shall be the

Argument of the se-
cond part of their

APOLOGIE

Reprinted, *Ann. Dom.*

ABRIDGE

Of the Book

which the Minister

Isa. 7. 11.

Doth our Law judge a man before it heare him, and know
what hee hath done?

Ezek. 18. 13.

Some of man, thy brethren, even thy brethren, the men of
thy kindred, and all the house of Israel, wholly, are they
unto whom the inhabitants of Jerusalem have said, De-
part ye farre from the Lord, for the land is given us in
possession.

Gal. 6. 12.

As many as desire to make a faire shew in the flesh, they
contraine you to be circumcised, onely because they
would not suffer persecution for the Crosse of Christ.

It was unto a maner,

Table of sundry Lawes not binding
the Christian, which are
yet in use, and shall be
of use to the Christian
in the day of judgement.

Table of

Reprinted, Anno Domini 1647.

A NOTE

Of the Editions wee have follo-
wed in the Authors alleadged
in this Abridgement.

A

Cris and Monumenta of the 5. Edition,
1196.

D. Andrews by Catechism. manuscript.
Arca fœdera Dan. Arculari Mullusii,
1191. in 8vo.

Arctii examini Theologicum, Geneva 1170. in de-
cimo sexto.

Apologizall Epistle written by the Papists, the
same which D. Sutcliffe, and M. Powell answered,
Ascani Epistola, Lond. 1178. in 6.

Basilienſes Theſes Geneva, 1184. in quarto.

Bellarminuſ diſputes. edit. Ingolſtadii, 1190. in 3
vol. in fol.

Beze tract. ſchol. volum. primum, 1176. in fol. vol.
ſecund. 1181. in fol. vol. tertium 1182. in fol.

Doct. Biſſon of the difference twix ſubjection and
rebellion. Oxforð. 1181. in quarto.

Brenii exegetiſ in Ioban. Haganoen. 1134. in 8vo.

Bridowius ſcholar, Antwerp 1179. in 8vo.

Buceri opera Anglicana, Baſil. 1177. in fol.

Idem in Ioban. in officina Roberti Stephani, 1134.
in fol.

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A 5

A 1 A

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The Council.

of the famousst Light and wis-
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P. 72.

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A N



A N

A P O L O G I E

For those Ministers that are
troubled for refusing of Sub-
scription and conformitie.

*The Articles wherunto wee are required
to subscribe, according to the 36. Canon
of the last Synod, are these:*

I.

THat the Kings Majesty under God,
is the onely supreme Governour of
this Realme, and of all other his
Highnesse Dominions and Coun-
tries: as well in all Spirituall or Ecclesiasticall
things or causes, as temporall. And that no
forraigne Prince, Person, Prelate, State or
Potentate hath or ought to have any jurisdic-
tion, power, superiority, preheminence, or
authority Ecclesiasticall or Spirituall, with-
in his Majesties said Realmes, Dominions,
and Countries.

II.

That the Book of Common Prayer and
B of

of Ordering of Bishops, Priests & Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himselfe will use the forme in the sayd book prescribed in publicke prayer, and administration of the Sacraments, and none other.

III.

That hee alloweth the booke of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergie in the Convocation holden at London in the yeare of our Lord God 1562. and that hee acknowledgeth all, and every the Articles therein contained (being in number 39. besides the ratification) to bee agreeable to the word of God.

To these three Articles (*saueth the Canon*) whosoeuer will subscribe, hee shall (for the avoyding of all ambiguities) subscribe in this order and forme of words, setting downe both his Christen & surname, viz, I. N. N. *doe willingly and ex animo, subscribe to these three Articles, and to all things that are contained in them.*

The first of these Articles none of vs ever refused to subscribe unto; to the other two wee cannot, because wee are perswaded that both the booke of Common prayer and the other bookes to be subscribed by this Canon (of which yet in some respects wee reverently esteeme) containe in them sundry things which are not agreeable, but contrary to the word of God.

*The first Exception, against subscribing to
the booke of Common Prayer.*

The first Exception wee take to the Booke of Common Prayer, concerneth that order it appoints for the reading of the holy Scriptures: which in many respects is contrarie to the word of God: as may appeare by these Arguments following:

It appoints
the greatest
part of the
Canonicall
Scripture to
be left out in
the publique
reading.

The first Argument.

BY that order which it prescribeth to bee kept for the reading of the holy Scriptures, the greatest part of the Canonicall Scripture is never to be read to the congregation. For both the bookes of the Chronicles, almost the whole booke of the *Apocalypsi*, and above an hundred chapters more are at no time to bee read, either for first and second lessons, or for Epistles and Gospels. Secondly, The greatest part of those bookes and chapters which are allowed to bee read, is appointed to bee read, onely on such daies, when then people neither can conveniently meete together, neither are commanded by law so to doe.

This is *contrary to the word of God*, as is manifest by these reasons.

This is con-
trary to the
word of God
1 Pet. 4. 10.

1. It is one degree of (a) taking from the words of Gods booke, thus to appoint so much of the holy Scripture to bee omitted in the publike reading.

2. The whole (b) Scripture, & every part of it,

Deut. 10. 10.

1. 19-7.
 8. 9.
 10. 15. 19.
 Rom. 14. 4.
 Tim. 3. 16.
 27.

of it serveth some way for the edification of the whole Church: and it is evident that all the people of God may receive much edification by hearing even the two bookes of the *Chronicles* read unto them, and those chapters of *Exodus* and *Ezekiel*, which the booke appointeth not at any time to bee read, much more by all the rest, which the booke appoints them onely to bee read, when the people are not present to heare them.

3. Sundry chapters & parts that are omitted, are fitter to edifie Gods people in many points of faith, then any that are to bee read. For no place of Scripture doth so clearly demonstrate that **C H R I S T** was the *promised Seed*, as the Genealogies mentioned *Matth. 1.* and *Luke 3.* No place is so fit to set forth that most comfortable Doctrine of the mutuall love between Christ and his Church, as *Solomons Song*, which is also for that cause called by the holy Ghost, *the most excellent Song*. Neither is any place in the whole Scripture so fit to teach us what the state of the Church shall be in this last age of the world. Who is Antichrist, what his rising and fall shall bee: what the glory of the new *Ierusalem* is: as those chapters of the *Revelation* which are never read. And how can it be doubted but that in those (c) many hundred chapters which are appointed either to bee alwayes omitted, or to bee read onely upon the working daies, there be many necessary points of Doctrine, which either are not at all, or not so fully and plainly set downe in any of the Chapters that are read?

4. Christ

Even 217.
 or thereabout.

4. Christ hath (d) commanded all his people (by all good meanes they can) to search and inquire into the Scriptures, because they testified of him: and hearing of them publikely read, is one (e) principall meanes, whereby they (specially such of them as cannot reade) may search and enquire into them. 1 John 1. 9. Deut. 32. 13.

5. It is a (f) great helpe unto the peoples profiting by preaching, to bee well acquainted with those Scriptures which the Preacher alleadgeth for prooffe and illustration of his Doctrine. And how shall many of the people which cannot reade, bee acquainted with those chapters, which they may not heare read publikely? sa. 17. 18.

6. We are confirmed in this our first argument against subscription to the booke of common prayer, by the practise of the Church of the Iewes before Christ, of the primitive Church in the age next succeeding Christ & his Apostles, and of all the best reformed Churches at this day: in none of al which any part of the Canonickall Scripture was ever commanded to bee left out in the publique reading.

7. We are further strengthened herein by the judgement of the Godly learned. (a) Irenaeus saith, The Scriptures may be read indifferently of all men. And againe (b) Eusebius (saith he) of all the fruit of Paradise, eate ye of every part of the holy Scriptures. Augustine speaketh thus in the words of the 119. Psalm: (i) All the holy Scriptures are a lantern to our feet, & a light to our paths. Chrysostome saith, (b) The Holy Ghost hath so dispersed and Lib. 1. c. 31. in Plal. 118. 1. ad The.

tempers the holy Scriptures, that he that is well instructed
of all men, might reape some fruit and commodities by
hearing of them read, Bishop Jewell affirmeth, That
(1) to limit and direct the people, what they may read,
and what they ought to heare, was sometimes the supersti-
tious discretion of the Rabbins. Heerein (saith M.
Jewel) we may say as Hilarie saith; The Son of God
bath revealed to vs no small thing; Certainly now
(the vaile being drawne aside, and our faces
being open to behold the glory of God) Saint
Paul saith, That not onely one part thereof, But all and
every part of the Scriptures is profitable, &c. And agai-
ne, That all things that are written, are written for our
instruction.

D. Fulke in his confutation of the Rhe-
mists Preface (m) saith, There is nothing in
the Scriptures unmeet to bee read of any
man, neither are there any mysteries of holy
writ, unmeet for Christian men to know and
understand. And proveth against the Papists,
That the tradition of the Jewes which re-
strained all under the age of thirty yeares
from reading certaine portions of the old
Testament, cannot bee justified by the au-
thority of Gregory Nazianzen, or Irenaeus, as is pre-
tended. Zepherus a famous divine of Herborn in
Germany, and Rector of the University there
(n) writeth, That it was the custome of the
Church for the first 800. yeares after Christ,
to read over the whole Bible from the begin-
ning to the end in the publique assemblies
once every yeare. And the breaking of that
order (saith hee) was a principall meane of
that palpable darkenesse which overwhel-
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de polr.
pag. 274
in silva
Homil. pag.
9. 4.

de polr.
pag. 274
in silva
Homil. pag.
9. 4.

de polr.
pag. 274
in silva
Homil. pag.
9. 4.

med the Church for many yeares. For by this occasion many of the people were brought to thinke that there were no other Scriptures given by divine inspiration, but onely those Epistles, Gospels, and Lessons which they heard read publickly. *Vallerandus Pollanus*, pastor of the French Church in *London* in King Edwards dayes, in the Apologie he writeth for the Lyrurgie of the banished Christians at *Strauborough*, which was printed at *London*, and dedicated to K. *Edward* the 6. affirmeth(e) that both that, and all other reformed Churches, used to read all the holy Scriptures in order to the people, that all men of sincere judgement may easily perceive that to bee most profitable for the Church, that it is evident by history that the Primitive and purest Church was wont to do so, and that this order continued till Barbarisme had invaded the Church of God.

The second Argument.

1. **T**He booke of Common Praier giveth too much honour unto the Apocriphall bookes. For, (a) first it commands many of them to be read in the Congregation for first Lessons.

2. It (b) appoints them to bee read under the name of the *holy Scriptures of the old Testament*, without any note of difference from the Canonically, and (c) commands the story of *Samson* to be read under the name of *Daniel* 13.

3. It appoints them to bee read in as great

title as in the Calender of

B 4

a mea-

It giveth
much honour
to the Apocriphal
bookes.
a Rubric in
the order of
the Service
is to be read
in the title
of that Rubric
and in the
first Article of
that Rubric
and before
the service
of prayer

a measure (for their proportion) as the Canonickall scriptures of the old Testament: For of the Canonickall Chapters of the old Testament (being in all 779 or thereabout) are read onely 392, or thereabout. And of the Apocryphall chapters (being in all 172 or thereabout) are read onely 104, or thereabout.

4. It commands them to bee read upon the greatest holidays (as on *Whitsunday*, *Candlemas*, *St. Peters*, *St. Michael*, and *All Saints*) when the Church Assemblies are wont to bee best frequented.

5. When an holy day on which one of them is to bee read (as *Whitsunday* alwaies doth) falls on such a day, as on which the Calender had appointed a Canonickall chapter (f) it commands, that the Canonickall shall giue place to the Apocryphall:

6. It appoints many of the Apocryphall chapters to bee read twise in one yeare, as *Wisd.* 3. 6. 9. 12. 19. *Ecclesiasticus* 5. 19. 21. 23. 25. 29. 39. 44. and some trice, as *Wisd.* 1. 6. 9. so it doth no one of the Canonickall chapters of the old Testament.

7. It appoints the Apocryphall books to bee read (i) as tending more to edification, and such as may lesse bee spared then those chapters of the Canonickall that are omitted. And that the meaning of the books is such as wee conceive, may appeare by them from whom wee are to receive the interpretation of it. For Arch-Bishop *Banastre* in the conference held at *Hampton Court* (k) taxed *Ierom*

Rubrick for
the order how
the Scripture
is to be read.

Art. 4. &c
Rub. before
Deum.

Art. 5.
Rub. 1 & 5.

Rubrick for
the order how
the Scripture
is to be read.

Art. 7.

A Summe of
the conference
on pag. 60.

for

for calling these bookes *Apocrypha*, & said,
but was the first that gave them that name, and called
his objections against them, *the old evils of the*
times. And the Bishop of Winchester affirmed at
the same time, that they must needs be held,
Canonici ad informandos mores.

This is contrary to the Word of God, as
may appeare by these reasons;

This is con-
trary to the
Word.

1. Neither the Levites, nor Christ, nor
his Apostles, did ever reade, preach, or inter-
pret any other writings for the instruction
of the Church, but onely of the Canonickall
Scriptures.

2. The holy Scriptures given by inspira-
tion of God (1) are sufficient to instruct the
Church, as well in manners as in Doctrine, and
were given to that end.

1. Tim. 3.
16. 17.

3. It is the (m) proper office of Christ to
bee the teacher of his Church: and therefore
no writings may bee appointed to bee read
in the Congregation for instruction of man-
ners, but such onely as have been indited by
his Spirit.

Mat. 7. 28.
and 29. 10.

4. Neither the old Church of the Jewes,
nor any of the best reformed Churches, at
this day (whose example wee are (n) bound
to have respect unto) have beene wont to
read any other bookes in the Congregation
for instruction in manners: but onely the
Canonickall Scriptures.

Co. 1. 4. 50.

5. Their error which account these bookes
Canonickall Scripture is hereby confirmed:
that was the onely reason that moved the
second Council of Carthage to (s) decree that

Can. 47.

Dialog, pag.
12. 16.

6 Serm. on
Psalme 121.

pag. 36.

6 Harm. conf.
part. 2. pag.

11. & 119.

4 Decad. 1.

fol. 108. &

fol. 463.

6 Opust. pag.

114.

7 Disputatio-

nes Marpur-

gus, pag.

119.

2 Tom. 1. p.

140.

6 Reply pag.

177.

Against the

men of Cle-

bur. fol. 35.

6 Admon. to

the people,

pag. 166.

2 Contra Bel-

larm. de Mil.

6 Remonst.

fol. 92. and in

his last answ.

by Parsons,

pag. 18.

6 Synopsis

Baptism, pag.

191. 192.

The signe of

the Crosse.

6 Canon 30.

6 In the mi-

nist. of Baptisme.

6 Summe of the Conf.

pag. 22. 23.

Covell, 6 D. Gardiner, 6 D. Hacketh, and
others.

3. Many of our chiefe Divines have con-
demned all the massing garments by this
reason, that they were all derived from the
Iewish Priesthood, and the continuance of
them is a bringing in of Iudaisme into the
Church. This censure wee finde given of
them by the Church of *Wittenberg*, by *J. Bul-*
linger, *J. Sadeel*, *J. Hunnius*, *J. our booke of*
Homilies, *J. B. Iewell*, *J. B. Pilkinton*, *J. B.*
Cooper, *J. D. Sutcliffe*, *J. D. Willer*, and
others. Which censure so many learned men
would never have given, if they had not jud-
ged all the massing garments (among which
wee have in our former argument proved
this to bee a principall) to bee mysticall and
significant, and if they had not upon that
ground disliked them.

That the signe of the Crosse is used in Bap-
tisme, as a mysticall and significant Ceremo-
ny, is evident. For not onely our late Ca-
nons, but the booke of Common Prayer
also doth expresse the signification of it. Yea,
it annexeth to it the Doctrine which it tea-
cheth, and the duty which it admonisheth
of, much more clearly then it doth to the
Sacrament it selfe, and it is maintained to
bee significant by *J. D. Whitgift*, *J. Bishop*
Bilson, *J. D. Mountague*, *J. D. Gardiner*,
J. M. Hooker, and others.

6 Defend. of Answer to the Admonit. pag. 616. & 17.

6 Summe of the Conf. at Hamp. court. pag. 67. 1 Ibid. pag. 68. 6 Dia-

log. pag. 22. 23. 23. Book. pag. 160.

That

That kneeling in the act of receiving the bread and wine in the Lords Supper is in-
joyned as a significant Ceremony, appeareth
plainly by the booke of Common prayer,
authorised by Act of Parliament. *20. 5. Edw. 6.*
(to the which booke, we are in this point
precisely bound by the Statute 1. *Elizab.*)
where it is said, that this gesture is comman-
ded for a signification of the humble and
gratefull acknowledging of the benefits of
Christ, given unto the worthy receiver.

*Kneeling at
the commu-
nion is so.*

2. Fol. 97. 23

*The third Argument, against
the Ceremonies.*

ALl humane Ceremonies which are este-
med, imposed and observed as parts of
Gods worship are unlawfull. This may ap-
peare,

1. By the plaine testimonies of H. Scrip-
ture: a which teach, that God is the onely
appointer of his owne worship, & condemne
all humane inventions, so farr forth as they
are made parts of Gods worship.

2. By the judgement of the most judi-
cious Divines, who have all by this reason
condemned the Ceremonies of the Papists,
because they make them parts of Gods wor-
ship. viz. b Calvin, c Melancton, d Marryr,
e Bullenger, f Chemnitius, g Bucanus, h Per-
kins, and others. And our Divines have fully
declared their meaning in this point, by tea-
ching that all Ecclesiasticall Rites & Cere-
monies become unlawfull in these cases fol-
lowing.

*a. Rom. 1. 2. 2.
Duch. 1. 2. 2.
Rhy. 1. 2. 2.
Mat. 23. 2. 2.
Col. 2. 2. 2.
b. Instit. 4. 2. 2.
cap. 10. sect. 2.
c. Loc. Theol.
p. 627. 628.
d. In Ind. fol.
171.
e. Dec. 3. fol.
142.
f. Item. part.
2. pag. 93. 2.
g. Loc. com.
pag. 513.
h. Ref. Cadme.
pag. 144.*

As King 184

A. Marth. 9. 2.
16.

Gal. 2. 3. 5.

Deu. 27. 18.

Lev. 19. 14.

Mat. 18. 7.

1. Cor. 10. 32.

1. Cor. 9. 7.

2. Cor. 10. 2. 3.

Harm. con-

fut. part. 2.

Pag. 221.

1. Loc. com.

Pag. 412.

1. In Marth.

P. 342. 345.

1. Loc. com.

P. 351. & 512.

1. Defect of A-

pol. p. 386.

1. Descript.

P. 483.

1. Harm. conf.

Pag. 812.

1. Comp. loc.

Pag. 431.

1. In Marth.

Pag. 442.

1. Anim. in

Bell. contr. 3.

Pag. 513. 514.

1. Harm. 5.

Pag. 367.

1. Loc. com.

P. 322.

1. Loc. com.

Pag. 337.

1. Reply pag.

379.

1. Descript.

Pag. 485.

1. Harm. conf.

part. 2. pag.

312. 229.

1. When opinion of necessity or holiness is knowne to bee annexed to them, either by such as impose them, or by the people among whom they are used. For in this case they judge it a part of that confession, which every Christian is bound to make of his Religion, to reject them, as *Ezechiah* for this cause did the brazen serpent, and our *Saviour* Christ the Jewish purifying, and like the Apostle circumcision, and other Ceremonies of the Law. The reason is, because our using of an indifferent thing, wherein others superstitiously put holiness and necessity, is an occasion of confirming and hardning them in their superstition. And we may not make the blinde to goe out of the way, nor put a stumbling block before them, nor give scandall to any bee they never so wicked. In this case the eating of meate that had beene sacrificed to Idols is condemned by the Apostle. Of this judgement were the *German* Churches in the confession of *Augsburg*, and *Muscovus*, *Chytrens*, *Bucanus*, *B. Iewell*, *D. Whitakers*, and others.

2. When the use of them is urged more, or as much, as the observation of the Lawes and ordinances of God. Of this judgement were the Churches of *Bohemians* in the confession of their faith, and *Zanchius*, *Chytrens*, *Iunius*, *Bucanus*, *Chassanio*, *B. Iewell*, *D. Whitakers*, & others.

3. When the omission of them is accounted and punished as a sinne even out of the case of scandall. Of this judgement are the Churches

Churches of *Germany* in the confession of *Augs-
burg*, and *s* Melancton, *b* Martyr, *i* Chem-
nuius, *b* Beza, *i* Junius, *m* Lubbertus, *m* Po-
lanus, *s* Bucanus, *p* the whole Clergie of
England in King *Henry* the eighth dayes, *p* Bi-
shop Pilkinton, *r* M. Perkins, and others.

4. When for the omission of them, (men
otherwise agreeing with the Church in all
matters of faith and manners) are esteemed
Schismatiques & Sectaries. Of this judgement
are *s* the Churches of *Saxony*, in the Confes-
sion of their faith, and *s* Melancton, *m* Ar-
cularius, and others.

This our third argument is strong against
all these Ceremonies in question, seeing they
are all knowne to bee esteemed imposed and
observed as parts of Gods worship.

1. Many of the people in all parts of the
land are knowne to bee of this minde, that
the Sacraments are not rightly & sufficiently
administred or received without them. And
v Chemnitiusholds, that the conceipt of the
multitude is much to bee respected in this
case. And his judgement heerein hath good
warrant in the Word of God, and consent of
the best Divines, as wee have shewed in the
proofe of the proposition of this Argument.

2. The omission of them (even out of the
case of scandall or contempt) is more sharpe-
ly punished then many great sinnes com-
mitted against the Law of God.

3. Such as omit them (be they otherwise
never so learned, godly, and peaceable) are
Gods worship.

of the
conference at
Hampden-
court. p. 36.
Canon 6.

Can. 93.

D. Covell
against M.
Nichol. p. 96.
§ 64.

D. Wilkes
of Ecclesia-
stical union,
p. 51.

§ 68. 77. ad
Saxon. cons.
obliv. 1.
Decad. 10
fol. 496.
Catech. p.
141.

Schismatickes and Puritans, yea, as men of
another Religion, and such as with whom no
communion is to be held. And by y one of
the Canons of the last Synode it is decreed,
that, whosoever shall but declare his differ-
ence in judgement from our Prelates in
these things, shall bee excommunicated. *ipso
facto*. Which censure is sharper then any an-
cient approved Councell hath beene known
to give against any Hereticke. By 2 another
of the Canons the benefite of appeale is de-
nied to such, as for this onely cause are cal-
led Schismatickes, which yet never hath
beene, nor by law ought to be denied unto
any malefactor whatsoever.

4. Such as defend them, call them, a ex-
ternall *ills* of Religion, and say, *the use of them is re-
quisite to testify our faith, (especially then when they
are oppressed) & that wee may not then (in conscience)
omit any part of them, that the refusing of them can be
no small sinne, that the using of them hath beene blessed
with the crowne of the martyrdom, & that in the per-
formance of them, refresh the very soules of our Church.*

5. All Ceremonies that are ordained to
teach by their mysticall signification (such
as wee have in our former Argument pro-
ved these to bee) are made thereby parts of
Gods outward worship, as the things they
teach and signifie are parts of his inward
worship. And of this judgement, are the
Churches of France, and the Low Countries, in
their observations upon the Harmony of
confessions, a Bullenger, a Piscator, and
others. This will bee more evident, if we exa-
mine

mine the ceremonies in question particularly.

The Surplice is well knowne to bee esteemed by many of the people in all parts of the Land so holy a thing, as that they will not receive the Sacrament from any, but such as weare it, and many Church-governours urge the use of it, farr more strictly, then they doe the performance of the most weightie & necessary dutie of the ministry, that God hath enjoined.

Of the signe of the Crosse also it is evident, that it is esteemed, imposed, and observed, as a part of Gods worship. For, 1. The common people in many parts of the land, are knowne not onely to retaine the superstitious use of it (blessing themselves, their breasts, their foreheads, and every thing they take in hand by it) but also to hold, that their children are not rightly baptized without it. 2. Sundry of them, that with most shew of learning, and authority have defended it, have in *f* their publique sermons and *g* writings ascribed the same holines vertue & necessity to it (in effect) that the Papists doe.

6. It is imposed and used as an addition to the Sacrament, and that which belongeth to baptisme is ascribed to it. For the Booke of Common Prayer appoints the Minister (in the very act of making this signe) to use these words: *Wee receive this child into the congregation of Christs flock*, and professeth, that it is used to bee a signe and token of the profession the child must make, & of the spirituall

The Surplice
is so.

The signe of
the Crosse is
so.

f M. Butler
Surrogate to
the Chancel-
lor of Peter-
borough in a
Sermon at a
visitation in
Northamp-
tonshire, Oct.
1603.

g M. Hooker
in his 5. booke
pag. 140
161. 161.

1 Instit. lib. 4.
 cap. 19. sect. 3.
 4 Decad. 5.
 f. 418. 459.
 1 Loc. com.
 pag. 128.
 1 Partition
 page 450.
 1 System.
 Theol. p. 452.
 1 Synopsis.
 P. 719.
 1 Instit. lib. 4.
 cap. 30. sect.
 10. & cap. 19.
 sect. 1.
 1 Union, part.
 2. pag. 97.
 1 Canon 1.

combat that it must fight, and 4 the last Ca-
 nons, and that by it the child is dedicated to
 the service of Christ. Now these are some of
 the proper ends and uses to which Baptisme
 doth serve, and for which it was ordained, as
 is judged by 1 Calvin, & Bullinger, 1 Mar-
 tyr, 1 Polanus, 1 Kreckerman, 1 D. Willet,
 & others, & both p M. Calvin, and 1 Chem-
 nitius also judge this a sufficient reason a-
 gainst a ceremony, when it is made an addi-
 tion to the Sacrament, & that which belongeth
 to the Sacrament, is ascribed unto it. 4. The
 last 1 Canons professe, that it is the meaning
 of the Church, it should be esteemed & used
 with us, as it was by the Fathers of the Primi-
 tive Church: & it is well knowne that sundry
 of them put great holynes in it, and both
 esteemed & wrote of it very superstitiously.

To say, that it is not used till the action of
 Baptisme is ended, can not free it from being
 esteemed a part of Gods worship. For, 1. The
 whole Leiturgie appointed for the admini-
 stration of Baptisme, is the worship of God,
 and of that, the making of the signe of the
 Crosse, and the words used there withall,
 cannot bee denied to bee a part. 2. By this
 reason it may as well bee denied, that it was
 made a part of Gods worship in Popish Bap-
 tisme, seeing, they use it before the very act
 of baptizing, as we use it after. 3. It is well
 knowne, that in our Churches it is usually
 made whiles the words of institution are in
 pronouncing. 4. The using of it after Bap-
 tisme is worse then if it were used before, for

it giveth occasion to revive that error which
Tertullian, Cyprian, & Ambrose held
of it, who used it in the confirming of those
that were first baptized, because they thought,
that what was begunne by Baptisme, was to
bee consummate, and made perfect by it.

*Perkins.
Epib. P. 184.
Epist. 37.
pag. 220.
De Sac. lib.
3. cap. 1.
Kneeling at
the commun-
ion is so,*

Kneeling also in the act of receiving the
bread & wine in the Lords Supper, is esteem-
ed, imposed, & observed, as a part of Gods
worship. For,

1. It is by all men confessed to be a chiefe
part of religious adoration.

2. Very many of the people in all parts
of the Land hold this opinion of it, that the
Sacrament cannot reverently or worthily
bee received with any other gesture. Yea
many of the learned have not stuck to de-
fend it in this sort: And King Edwards com-
mon Prayer booke (which is the onely law
wherby we are bound to the use of it) saith:

*It is enjoined to avoid the profanation of the Sacra-
ment.*

3. The Lawes and Governours of our
Church, urge it as a most weighty part of
Gods worship. For, whereas kneeling at
prayer, (though it bee knowne to bee com-
manded of God) is very seldome either used
by the people, or required by the governours
of any Church: Kneeling in the act of recei-
ving the Bread and Wine in the Lords Sup-
per, is counted a matter of so great necessity,
that it is enjoyned by the last Synod, upon
no smaller a penalty, then the losse of that
holy Sacrament, and by the same Canon all

*Rubric after
the commun-
ion, art. 2.
101. 27. 2.*

Can. 178.

The use of the
Surplice is al-
together in-
expedient.

And as the Churches of Christ both in o-
ther nations and in our own land, have deli-
vered their judgment in this sort against all
such Ceremonies in generall, as wee have re-
ceived from the Papists, so can wee bring
sundry testimonies of their judgment against
the expediency of these three in question
particularly.

Script. Ap-
p. pag. 64.

As against the Surplice, *Bucer* in a one place
speaking of it, saith thus. Seeing it is evident
that these garments are to moll an occasion
of superstition, among other some the means
of some dangerous contention: it were much
better they were quite taken away. In ano-

Script. Ap-
p. pag. 64.

ther *he* professeth, that in all churches where
hee had been teacher, as *Strasbourg, Pise,*
Augsburg, Cassel, &c. He took order, that no
speciall apparell might be prescribed for the
Ministers to wear in the administrand of the
Sacraments, and that withall his heart *hee*
would *bee* content to suffer some grievous
losse or paine in his owne body, upon con-
dition that the Surplice were abolished in

Script. Ap-
p. pag. 64.

England: In sundry other places also *he* plain-
ly declareth his dislike of it. *P. Martyr* (even
in that place where *hee* wretes most in fa-
vour of it) would have the Minister that

Script. Ap-
p. pag. 64.

weares it, speake and teach against the use of
it. *Bucer* in a one place saith: Is *derbyndt* *hier*
become a stage-player then a Minister of the Word. In

Script. Ap-
p. pag. 64.

another: *That the Ecclesiastical function is made a*
mocking stocke much more by enjoying the Minister to
wear a surplice in the exercise of his Ministry then if
he should bee commanded to wear a fustian coat. And

Script. Ap-
p. pag. 64.

although

although hee doe in that place with a Minister rather to weare it then to forsake the exercise of his Ministry, yet doth hee i protest, that Ministers should rather endure deprivation, then approve the use of it either by subscription, or by holding their peace and saying nothing against it. Many more might we alleadge that have thus judged of the Suplice, as k Valerandus, Pollanus, Iour booke of Homilies, = B. Cranmer, = B. Ridley, = Hooper, p B. Farrar, q D. Taylor, r M. Hulier, s B. Pilkinton, t M. Fox, = D. Sutcliffe, and others.

Of the Crosse in Baptisme the godly learned have given the same judgment, that it is not any way either needfull or profitable to bee used, but altogether unfit. *Papismus* (our of *Melanctons* schoole, answearing that which is usually brought for the defence of it, and the like, viz. that they serve to encrease the dignity of Baptisme, and to make the administration of it more comely) w saith, Baptisme receiveth no ornaments at all by such toys and fooleries. *Bucanus* x saith of it, and the rest of that nature, They rather distaine and defile, then any way beautifie baptisme, and therefore are quite to bee taken away. *Suacamus* z saith, Baptisme is filthy polluted by it. *M. Beacin* calleth it an idle invention of the Papists nothing necessary nor commendable, thrust into the Church without authority of Gods word, not garnishing, but rather obscuring the dignity of holy baptisme. *D. Pinder* in one place saith, We count not the

pag 628. y De baptismo pag. 215. 216. z Tom. 1. pag. 430. See also his judgement of it further Tom. 2. pag. 410. = Against Rethel p. 796.

ibid. for ab-
so his judg-
ment further
against it
Tisch. theol.
vol. 3. p. 182.
& deum. Leis-
turg. Argent.
fol. 16.

i Tom. 2. pag.
141. 147.
= Act. &
Monum. edit.
1576. p. 177.
= Act. & Mo-
num. p. 1367.
1604.

ibid. p. 1368
p Act. & Mo-
num. edit.
1570. p. 1734.
= Act. & Mo-
num. p. 1383.
ibid. p. 18. 8.

Register pa-
20.
= Act. & Mo-
num. pag.
1366. 1367.
= De Milla
fol. 88.

The use of the
crosse in
baptisme is
altogether in-
expedient.

= Exam. the-
ol. Melanct.
part. 2. p. 119.
= Loc. com.

1st Ed. pag. 72.

Confut. of the Rom. annot. on Luk. 24. 30. & Synop. Papist. pag. 106.

Kneeling at the communion is altogether unscriptural.

signe of the Crosse sheld full either in the one Sacrament or in the other. In 6 another place, Our Communion (saith hee) which lacketh the signe of the Crosse, lacketh nothing that is either necessary or profitable, or (considering the abuse of it) meete to be retained. And againe, I would know (saith he) how the crosse is a commendable memorial of Christs death, which is not ordained by Christ, nor taught by his Apostles to bee such: And d. Willet speaking of all the ceremonies which the Papists have added to Baptisme (whereof the crosse is a principall) saith thus. This beggarly company of ceremonies doth also deface and impugne the sincere and pure institution of Christ. None of those Ceremonies were used when Christ himselfe was Baptized, which notwithstanding had beene most fit, considering the worthinesse of his person that was baptized, neither did Christ give any such thing in charge to his Apostles, neither yet were any such ceremonies in use in the Apostles time.

Kneeling also in the act of receiving the bread and wine in the Lords Supper, is a ceremony altogether inexpedient to bee used, & so judged to bee by the godly learned. For

1. It is neither necessary, nor the most decent gesture, or best bebecoming the reverence and worthy receiving of that holy Sacrament. This is evident,

1. Because there is no direction in the whole Scripture either by precept, or commended example, for receiving any Sacrament kneeling, whereas for receiving with other gestures there is both.

3. At the first institution of it, it was not received kneeling by Christ and his Apostles. And it is grosse hypocrisie for us to pretend more holinesse, reverence and devotion in the receiving of it, then was in them. This is a sure rule in Divinity, *That we are bound to imitate Christ, and the commended examples of his Apostles in all things wherein it is not evident that they had speciall reasons moving them thereto, so that do not concerne us.* And what good reason can bee given why it should not bee as fit and necessary for the Apostles to receive kneeling as for us? Nay rather, if ever it were fit for Christians to use that gesture, it was most fit for the Apostles then, in respect of Christs corporall presence among them. This hath beene deemed an argument of great force against kneeling at the Communion by our chief Divines, *If men had (saith M. Calvin) with such humility as they ought holden all their thoughts under the obedience of the Word, they would have hearkened to that which hee had said, when hee commanded the Sacrament to bee received not worshipped. But they, which as it is commanded of God: doe receive it without adoration, are assured that they doe not swerve from Gods commandment, then which assurdenesse there is nothing better when wee take any thing in hand. They have the example of the Apostles, whom wee read was to have fallen downe and worshipped, but as they were sitting to have received and eaten it. To what purpose (saith Bullinger) is it, seeing that manner of celebrating the Lords Supper which was delivered by the Lord himselfe, and received from his Apostles, is most simple, pure and perfect, to devise another? Who can deliver us a better*

Eph. 5. 1.
1. Cor. 11. 1.
1. Thes. 1. 6.
Phil. 3. 17.
2. Thes. 3. 7.

Inst. lib. 4.
cap. 17. sect. 11.

Decad. 5.
fol. 46 r. 2.
See that whole Section.

1613 fol.
467. u

1615 theol.
pag. 469.

1615 theol. vol.
1. pag. 182.

1615 Exam.
Coop. 1615
pag. 141-15

better than that which the Sonne of God himselfe, the great
high Priest of the Catholike Church hath given us? And
a little after, it is an indifferent thing (saith bee)
whether the Church receive the Sacrament sitting at the
Table, or coming to the Table, but it agreeth best with
the simplicity of the first institution to receive it sitting.
Where is to bee observed also that Bullinger,
speaking of such gestures as bee indifferent,
and may lawfully bee used in receiving, nameth
onely sitting and standing. So doth
i Kockermā, likewise the professours of divinity
in the Vniversity of Heydelberg, whereby they
both shew plainly their judgement of this
gesture of kneeling, which our men doe so
magnifie, as if no other gesture might law-
fully, or (at least) conveniently bee used, but
it. Beza in *one place presseth the argument
from the example of Christ and the Apo-
stles, by an irony after this manner. But this
forsooth, troubleth Harchius, and some others, that in
our Churches was received the Communion standing and
not kneeling: Belike then when the Lord himselfe (who
doth as hee is God, and as hee is both God and man, is
indeed so hee adored) was present at the Table and insti-
tuted the Supper, every one of the Disciples rose from the
Table that hee might fall downe upon his knee, and so
receive that Bread and that Wine at the hands of Christ:
and the Apostles themselves (I warrant you) knew not
what gesture or rite was fittest to commend unto the
Church in the celebration of these mysteries. These rites
(saith Chemnitius) which men have brought into the
administration of the Sacraments, are judged to bring
thereunto more reverence & honor, so the simplicity of the
Divine institution is thought to want reverence, and not

to be answerable to that honour which is due to the Sacraments, which conceals (rising from the bringing in of these rites) is impious : for the reverence and honour that is due to the Sacraments is to be ascribed by the word of God. The Disciples (saith / Buckton, reader of Divinity in the University of Berns) did not rise from the Table, that so they might fall down upon their knees to receive the bread and wine at Christs hand. Our Saviour Christ (saith as Dr. Pilkington) first mis- mistrust is sitting at Table, then it is not wicked (saith hee) but best to follow his doings, for he did all things well. Thus doe Dr. D. Subcliffe also & Dr. Wille, presse this argument taken from the example of Christ, and the Apostles in the first institution of this Sacrament, writing against the Papists.

3. The Primitive Churches for sundry hundred yeares after the Apostles never used to receive the Sacrament kneeling, neither doth any Church in Christendome at this day, but such onely, as are perswaded of Christs corporall presence in the Sacrament, concerning the custome of the Prim. Chu. M. Baza proveth after this sort, The love feast (* saith he) out of doubt could scarcely or not at all admit this gesture of kneeling. In his Apologetical maketh no mention of it in that little booke of orders, which is fathered upon Clemens, there is not any the least inckling given of kneeling used in the very receiving of the bread and wine. But in the Leiturgy mentioned in that booke, the people are commanded to come to the table (after the Bishop, Elders & Deacons) with a modest

/ Loc. com.
Fol. 717.

Against the
man of Chas.
fol. 53.

Contra Bel.
de Miss. am-
ton. fol. 72. a.
& fol. 98. b.
Synop. pag.
362.

* Tract. theol.
vol. 1. p. 112.

modest reverence without making any noise
or stir: many of the Fathers have purposely
set downe the leiturgies and formes of admin-
istring the Sacraments used in their times,
and therein mentioned even the least of the
ceremonies that were then in use, but where
shall wee find any mention of this kneeling,
before such time as Apuchrist was grown to
his full height: & that that custome was not
to receive kneeling, may appeare by this, that
they did not use to kneele at prayer upon the
Lords day. Tertullian (who lived in the
yeare of our Lord 180. & reporteth this as the
custome of his time, and a tradition received
from the Apostles, That it was unlawfull to
kneele at prayer upon any Lords day: or
upon any other day between Easter & Whit-
sunday. And in the first *Nice* Council,
which was held Anno 327. a Solemne decree
was made, & That none might pray kneeling,
but onely standing upon the Lords day. And
Basill, that lived in the yeare of our Lord 380,
maintaines it to bee used in his time, as an
Apostolicall tradition, and gives sundry rea-
sons for it. Of this custome of the ancient
Church, the reader may see further in *Gen-
tiletus*, & *D. Whitakers*, and especially in
Hospinian, who doth also asseadge the rea-
son of it out of the Canon law, because on
those dayes is celebrated the joyfull remem-
brance of the Lords resurrection. And out of
Beatus Rhenanus, because (saith he) to kneele at
prayer, is the gesture of one that bewaileth,
and is penitent for his sinnes, whereas he that
prayeth

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prayeth standing, doth shew himselfe thankfull as one that hath obtained assurance of the pardon of them. So that either the Primitive Church used a gesture of greater reverence and humility at the receiving of the bread and wine in the Lords Supper, then they did at prayer, or they never received the Sacrament on any Lords day, or on any other day between Easter, and Whitsontide (all which were absurd to affirm or imagine) or else it must needs bee graunted, that they used to receive the communion with some other gesture then kneeling. A further evidence for this, is the testimony wee find in that dialogue between *Custom & Truth*, which *M. Fox* hath published in his book of *Acts & Monuments*, and which (hee saith) was compiled out of the treatises of *P. Martyr*, & other authors by a certaine learned and reverend person of this Realme, where it is said, That the old Councells commanded, that no man should kneele downe at the time of the communion, fearing that it should bee an occasion of Idolatrie. And as it appeareth by this, that they used not to receive kneeling, so it is plaine that the gesture they used, was sitting or standing. *M. Fox* speaking of the use of the primitive Church, saith thus: The use then was to have the communion administered, not at an Altar, but at a plaine board or table, where the whole congregation together, did communicate with reverence & thanksgiving, nor lifting over the Priests head, nor worshipping, nor kneeling, nor

knocking their breasts, but either sitting at Supper, or standing after Supper. According to which forme (saith hee) the *Antiquities* yet to this day (following the old rite of the countrey; although being drowned otherwise in much superstition) use to receive it after they bee risen from their dinner, standing.

3 *Exhibition* mentioneth an epistle which *Dioscorus* Bishop of *Alexandria*, in the year of our Lord 157. wrote to *Xystus* Bishop of *Rome*, wherein, speaking of a man that hath beene admitted to the Communion in *Alexandria*, he expresseth his minde, In this manner he hath food (saith he) at the communion table, and put forth his hand to receive that holy food, and had also received it. Whereby it is plaine enough, that the manner of that Church then was to receive standing. And the writers of the 4 Centuries say, that this custome was very ancient, and used by many other Churches. 4 D. Fulke affirmeth, that in the dayes of *Gregory Nazianzen* (who lived in the year 380, and somewhat after) the Communion table was made of boords, and so placed, that men might stand round about it. And B. 16. *will* 4 writeth, that in *Basilis* time it was held, that every man was bound by an Apostolical tradition, at Sermon, at Prayer, and at the Communion to stand upright. To shew the ancient use of receiving the Communion standing, wee might also cite a testimony which *M. Gerson* Dean of *Salisbury*, saith against out of *Radolphum de Krie*, and that which *D. Alton* Dean of *Wichellier*, mentioneth of the

3 *Hist. Eccl.*
cl. lib. 7.
cap. 2.

4 Cent. 3.
page 151.
Exhibition of
Athen. fol.
136. b.

4 *Declar. of*
Apel. pag. 17.
of 15. 16. 17.
17. 18. 19.

in his *Pan-*
gri. p. 39.
against
Hil. pag. 12.

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the manner of receiving which the *Balmain*
 the schollers of *John Hus* used; but we will con-
 clude this point, with this saying of *D. Sute-*
sliff Dean of *Exeter*; We never read (saith
 hee) that men were to kneele before the Sa-
 crament, but in *Malbooks*, and other like
 books of Popish Ceremonies. And a little
 after; We have no where read (saith he) that
 the bowing of the body, and kneeling before
 the Sacrament should be used in token of hu-
 mility, or that any holy men were wont ei-
 ther to bow their bodies, or kneele downe
 before the Sacrament of the bread & wine.

4. The gesture of kneeling in receiving
 the bread & wine, holds no proportion with
 the chiefe end and use of this Sacrament, nor
 with that inward disposition of heart, which
 is then required of us. For Christ ordained it
 to bee a banquet & Sacrament of that sweet
 familiarity that is between the faithfull and
 him, and of that spirituall nourishment wee
 are to receive by feeding on his body and
 blood by faith. And in what Nation was it
 ever held comely to kneele at their banquet,
 or to receive their foode kneeling? *Piscator*
 alleadgeth this for the reason, why our Sa-
 viour and his Disciples receied sitting, and
 holds it a good argument against the Masse,
 that it hath no shew or resemblance of a ban-
 quet. The Apostle (saith *D. Sutecliffe*) calls
 it the Lords table, and a Supper, and the cu-
 stom in old time was to eate their Supper
 sitting at table. And the disposition of heart,
 is then required of us in the very act of recei-
 ving.

Contra Bell.
de Missa ca-
rem. fol. 99.
Ibid. f. 100.

In Matt. 26.
pag. 424.

Contra Bell.
de Missa. fol.
198.

ving, is not so much humility as assurance of faith, and cheerefull thankfulness, which is much better expressed and stirred up by the gesture of standing then of kneeling: which is the reason, that (as wee have noted before out of *Hoffmann*) *Statius Rhenanus* gives of that custome, the old Church used to stand at their prayers upon the Lords day.

2. As we have shewed that it is not either necessary or most fit and convenient, to receive the communion kneeling, so will wee prove that of all other gestures that are used at this Sacrament kneeling, is every where and at all times most unfit, inexpedient, contrary to the rules that are given in the Word for our direction in this case. For, it cannot bee used without great appearance & shew of grosse Idolatry, even of bread worship, when the same outward gesture of the body, at the same time is used by us, which the Papists use in the worship of their breadden god. So that howsoever we may pretend that our heart & meaning in this, is not the same that the Papists is, yet in the outward act of this their Idolatry, and for so much as is performed with the body, & as the eye of man can judge of, there is no difference to bee discerned betweene us and them. In so much as to the Popish and superstitious person, that seeth us use in the same action, at the same time the same outward gesture, that he doth in the worship of the bread, wee may seeme to bee of the same minde that himsele is of. And the Law of God chargeth us to avoid all appearance

parance of evill, and condemnes all such as with their bodies, and in outward shew conform themselves to the wicked in their idolatrous actions, howsoever they do it not with the same minde and intent that the Idolaters doe, as wee have shewed before in the proposition of our first Argument. But what speake wee of seeming herein to doe the same outward act of Idolatry that the Papist doth, seeing, there is also in this so great appearance of the inward and spirituall idolatry of the heart, in that this gesture seemeth to bee both injoynd & practised, even with a superstitious intent and meaning to adore the Sacrament it selfe, as we shall show by & by in the answer to that which is wont to bee alleadged in defence of it.

2. It cannot bee used but it must needs prove an occasion unto many of this grosse superstition & idolatry which we have mentioned. And wee are bound to avoid all those things (if they bee not commanded of God) which may breed evident danger, either to our selves or others. Now that this gesture cannot be used without evident danger of Idolatry, is manifest. For they that are already either Church Papists, or popishly and superstitiously minded in this matter of the Sacrament, are hereby both allowed & occasioned to commit an outward act of their Idolatry themselves, and confirmed also in their superstition by our example, as wee have proved in the assumption of our first Argument. And all that are ignorant will

Exod. 17.
31-34.
Deut. 12. 29

heereby easily bee drawne to a superstitious
concept and estimation of the Sacrament.
Sundry of our chiefe Divines, (as *b Martyr*,
& *Calvin*, *Gualter*, *Beza*, *Arminius*, *Piscator*, & others)
doe teach, that civill adoration, though it bee
due to Princes, yet can it not without danger
of Idolatry bee given to the Ministers of the
Word, because it will soone turne to reli-
gious adoration: and heereby men will bee
brought to make idols of them, & yet both
reason and experience proveth, that there is
much more danger this way in kneeling be-
fore the bread & wine, then in kneeling be-
fore any man, and that men are much more
proane to give religious adoration to the Sa-
crament, and to make an Idoll of it, then of
any Minister besides, the idolatrous originall
it had at the first, and idolatrous use of it
hath ever since served unto among all Pa-
pists; may prove sufficiently, that it cannot
choose but breed, nourish, and maintaine su-
perstition wheresoever it is used: this rea-
son our booke of Homilies urgeth very well
against all use of Images in Churches, & even
as (saith the booke) *the first invention of them is*
naught, and no good can come of that, that had an ill
beginning: so will they naturally, as it were, and of ne-
cessity turne to their originall from whence they came, &
draw us with them most violently to Idolatry abomi-
nable to God, and all godly men. This made the le-
suites, who are wiser in their generation, then
the children of light, so confident in urging
the use of their old Popish phrases, which
yet have not so much poyson in them, as

¶ Lat. com.
pag. 191.
¶ In their
Comment. &
annot. upon
Act 10. 25.
26.

& Tom. 2.
pag. 123.

power to infect this way as their Ceremonies have, *Let us keepe (say I they) our forefathers words, and wee shall easily keepe our old faith, let us keepe the old termes, and the very words will bring us to the faith of our first Apostles.* This whole argument taken from the danger that is in this gesture of drawing men to an idolatrous or superstitious conceit of the Sacrament, hath seemed of great force in the judgment of very learned Divines. Forasmuch as, saith Mr. Bucer; we see by how powerfull and paysonfull enchantments, Satan by the Antichrist of Rome (that bee might take from us all knowledge and reverence of Christ our Saviour) hath for so many ages past, pressed upon us the adoration of the bread instead of Christ himselfe, we ought therefore cleane to banish out of the Churches so far as possible we can, whatsoever thing that doth either seeme any way to favour this bread-worship, or that is used by Antichrist as a means to nourish it in the hearts of simple people. Upon this reason P. Martyr also wished, that this gesture were abolished. Notwithstanding (saith he) to speak as I think, for avoiding the danger of superstition, I would not have the outward signes of Adoration now a dayes used in the receiving of the Communion, no, though they were not directed unto the outward element of bread and wine, but unto Christ himselfe, that now reigneth in the heavens. Of this judgement also was B. Hooper, that learned and constant Martyr. The outward behaviour and gesture of the receiver (saith hee) should want all kind of Suspicion, shew, or inclination of Idolatry. Wherefore seeing, kneeling is a

1. Rhem. an-
not. on 1.
Tim. 6. 19.

Script. Ap-
glic, p. 464.

Libro con-
tra Gard. de
Eucharist. p.
160.

Upon Iames
Sermon. fol.
146.

Tract, theol.
vol. 2, p. 311.

Ibidem vol.
2 pag. 364.

Tract. 14. ad
Helvet. &
Bohemian.

shew and externall kinde of honouring, and worshipping, and therefore grievous and damnable Idolatry hath been committed by honouring in Sacrament, I would wish it were commanded by the Magistrate, that the communicants might receive it standing or sitting. But we for our parts (saith M. Beza) being warned by the lamentable examples of former ages, though we come with all reverence to the holy table, yet doe we judge it most safe to abstaine from all outward adoration in the receiving of this Sacrament. And in another place: There is no doubt (saith he) but God is to bee worshipped every where, and specially in these holy mysteries; neither doe I thinke that there is any Church, that doth not use a certaine solemne thanksgiving, and so both inward and outward adoration, when these fearefull mysteries are celebrated. But how dangerous a thing it is to use kneeling in the very act of receiving (for asmuch as it gave the first occasion to bread-worship, from whence Satban afterward cast men head long into the error of Transubstantiation) is in it selfe most manifest. And therefore wisemen have well judged, that in this case a seemely reverence directed unto God is sufficient.

The Churches of France, and the Low Countries in their observations upon the Harmony of confessions, shew their dislike to this gesture also in this respect: *For the utter rooting (say they) of bread worship out of the hearts of men, it were much better in most places that the*

many of kneeling in the receiving of the elements were unjustly abolished. Thomas Becon, a Divine of chief note in our Church in the beginning of Queene Elizabeths reigne, and a great writer, hath in some place these words, besides that which hee writeth : other where : *For as much as kneeling, hath bene long abused in the Church of Christ through the doctrine of the Papists, I would wish it were taken away by the higher powers.*

f 1. Tom.
pag 485.
f 2. Tom.
pag. 86 f.
Tom. p. 17.

Three principall things are usually objected against all this, wee have said of kneeling at the Sacramēt, which we think fit to give some answer unto, & so to conclude this treatise.

First, it is said, that kneeling at the Sacrament in our Church, hath no such appearance of bread worship as is pretended, seeing it is manifest that wee doe it in adoration not of the bread and wine, but of the Lord himselfe to whom in that action wee pray and give thanks : Whereunto wee answer,

x. Objection

1. That it is evident this gesture is neither enjoined nor used in respect of the prayer, that is then said, to bee made to God: For prayer is used at meales and banquets with convenient reverence, though no man use to kneele when hee prayeth upon those occasions. Besides, neither the book useth alwayes to command kneeling at prayer, or thanksgiving at other times, nor in those very prayers & thanksgivings that are appointed to bee used both before and after the receiving of the Sacrament; neither yet doe such as are most devout in kneeling at the communion, use any such reverent gesture at prayers and singing of Psalmes.

Answer

Further, the prayer that is said to be used at the delivry of the Sacrament, is made by the Minister and in his name, not by the receiver, so that if kneeling were enjoined in respect of that prayer, the Minister that delivers the Sacrament should kneele rather then the people that receive it. Adde hereunto, that for men to tye themselves in their prayer to adore God, in, or before any creature, without warrant of the word, is idolatrie: And that it were farre lesse sinne, & an appearance of an idolatrie that is nothing so grosse, to tye us in our prayers to kneele before a Crucifixe, then to binde us thus in praying to God to kneele before the bread and wine. For the Papists commit an idolatrie farre more grosse and odious in worshipping the bread, then in worshipping any other of their images, or idols whatsoever. See this argument pressed against the *Dubium*, that say, they doe not adore the Sacrament, but Christ in the Sacrament: by the Divines of the Countrey *Palatine* in Germany, and by Ursinus, & Zanchius, y^e Hospinian, and x Pollanus. And a Bellarmine inferreth thus, upon their opinion that hold Christ though hee bee not corporally present in the Sacrament, yet hee may bee adored in the Sacrament, & in that respect we may kneele before the Sacrament: Then, saith hee, *is it not idolatrie to kneele before images*. Which inferrence we see not how it can bee avoided by them that maintaine kneeling at the Sacrament in respect of God, whom wee doe adore in the Sacrament. Lastly, the prayer that is said to be

Adm. de lib. concord.
pag. 121.
¶ Tract. theo-
lo. pag. 485.
¶ De redemp.
pag. 486. 487.
¶ Hist. sacra.
pag. 478.
¶ In Daniel.
pag. 231. 284.
¶ De Eucha-
rist. lib. 2.
cap. 18. p. 619

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bee made, and in respect whereof this kneeling is judged to necessary, is ended before the bread or wine are received.

2. That though the Sacrament be not unfitly by the Fathers called the Eucharist; in respect of the Solemn thanks-givings and almes that have ever beene wont to accompany the celebration thereof, yet cannot the very act of receiuing bee properly called a thanks-giving. And if it were, yet is not kneeling the fittest gesture to bee used in thanks-giving, as is evident by the holy Scripture, and wee have partly shewed before out of *a Hospinian*, and might further declare by the testimony both of *a Rupertus*, and *a Zanchius*, if need did require: So that out of doubt, whatsoever pretence is made to the contrary, this gesture is not enjoined or used in respect had, either to the prayer or thanks-giving, but in veneration of the Sacrament it selfe.

Secondly, it is said, that it is both lawfull and convenient, to use this gesture, even in veneration of the Sacrament it selfe, seeing it is in a speciall sort sanctified to bee unto us a pledge of the favour of God, & an instrument whereby Christ with all his merites is represented, offered, and exhibited unto us. If the King should give us ought, or send us a gift, in token of his speciall favour to us; would it not become us to receive it, in the most reverent manner we are able? How much more ought we to use all reverence and humility in receiving such a gift as this, from the King of Kings himselfe? To this wee answer:

*1. King 3.
54. 16.*

*De fest.
Christ. sol.*

*29.
De divinis
offic. lib. 1.*

cap. 10.

*De redempt.
pag. 244.*

1. That the reverence due to these holy mysteries stands in this, when the holy action is performed in that manner, as the Lord himselfe hath appointed.

2. If our Saviour had intended that the outward elements should have beene thus revered, hee would not have made choyse of these that are so common and base.

3. If the reverence due to the Sacrament require, that it be received with this gesture, then, doubtlesse, God would have given direction for it in his Word, and some of the Saints commended in holy Scripture (specially the holy Apostles) would have used it.

4. There is no proportion betweene the civill reverence given to a King, or to the gift wee receive from him, and this religious reverence wee shew to these holy things. For there is far more danger of idolatry here then there, yea this hath been found in all ages the chiefe roote of idolatry, if not grosse idolatry it selfe, to give unto the signe or gift that outward reverence and adoration, that is due to the thing signified, or to the giver himselfe.

5. It is evident, that this gesture is not injoynd or used in respect of any lawfull or convenient reverence that is due to the Sacrament, for neither at the administration of Baptisme, nor at the hearing of the Word read or preached is any such gesture used, so both which notwithstanding there is every whit as much reverence due as to the Supper of the Lord; unless wee will say f with the idolatrous Papists, whose conceit by

[11.]
this our practise wee greatly confirme, that
the Eucharist is a greater Sacrament, and of
farre more dignity then Baptisme.

Lastly, it is objected, that whatsoever ap- 1. Objection
parance of evill or danger of superstition, is
pretended to bee in the use of this gesture,
may easily bee prevented, by teaching what
the doctrine of our church is, & protesting a-
gainst the superstition which is so much feared,

To this also we answer. 1. This medicine
& remedy will not reach so far, as the disease
& danger doth. For, a great part of the land
wanted able pastors, and many of our prea-
chers are knowne to be corrupt in judgment,
touching the doctrine of the Sacrament. 2. It
is neither safe nor lawfull for a man, (as D.
Fulk in one place saith well, wilfully to dig a
pit, break a bridge, or, lay a log in the way, &
then cry out & say, O take heed, you fall not.
We must stoppe holes, not make them, take
away stumbling blockes, not laye them, and
then bid me beware of them. 3. There is that
contagion in superstition & pronesse in mans
nature unto Idolatry, that no doctrine or
protestation against it, can suffice to prevent
this danger, so long as such outward occasi-
ons & provocations unto it, are continued. If pro-
testation & doctrine had been sufficient in this
case, then did *h. Ezekias* in breaking downe the
brazen serpent, & our *i. Saviour* in refusing
the Ceremony of the Jewish purifyings, and
& the Apostle in withstanding the use of cir-
cumcision, shew themselves more zealous
then wise, seeing they might have had far bet-
ter

2. Answer to
the Exam-
iner, pag. 141.

2. King 18.

4. Luk. 11. 30.

Matt. 15. 38.

& Gal. 2. 15.

ter reason, for continuing of those Ceremo-
 nies, then wee can have for this, and might as
 well have protested against the superstition
 and danger of them; as wee can doe of this.
 This pretence is made, for the continuance
 of Images in Churches, for which indeed it
 serveth every whit, as well as it doth for this
 gesture of kneeling at the Sacrament, and is
 proved to be vaine and frivolous by all such
 Divines as write against that corruption. But
 they will say, saith Zanchius, I though wee
 let Images stand in our Churches, yet wee
 teach plainly, that they are not to be ado-
 red. As though the Lord also did not that by
 Moses & the Prophets in old time farre more
 diligently and effectually, then we can do it
 now. Why did he command for all that, that
 all Images should also bee utterly abolished?
 Surely because it is not sufficient by doctrine
 to teach, that no evil is to bee done, but wee
 must also take away the stumbling blocks,
 provocations, causes, and occasions of evil.
 But a better answer to this objection can no
 man make, then is made in the booke of
 Homilies, which is commanded to bee read
 in our Churches, & subscribed to, by all our
 Ministers. The answer is large, and worth the
 reading, & the booke every where to be had,
 and therefore we thinke it sufficient only
 to referre the Reader unto the
 place where it may
 bee found.

SOLIDEVS SECTIVS

SHORT TABLE

of sundry other Exceptions wee take against these three Bookes, whereunto wee are required to subscribe, and which wee purpose (if God give meanes and opportunity) to iustifie and confirme in the same manner, as wee have done those that are handled in this abridgement.



THE Booke of Common Prayer, containeth in it sundry things, besides those handled in the Abridgement, that are contrary to the word of God: For,

1. It appointeth a Leiturgy, which in the whole matter & forme thereof, is too too like unto the Masse-booke.

2. It appointeth a Leiturgy, which by the length thereof in many Congregations oft times necessarily shut out Preaching, viz. When Baptisme, the Communion, Marrying, Churching, and Buriall, concurre altogether, as oft times they do in great Congregations.

3. It approveth of a ministry as lawfull which wanteth ability to preach.

4. It containeth in it sundry Popish errors, or such things (at least) as tend strongly

to

the maintenance of Popish superstition. As,
1. The Minister of the Gospel is throughout
the booke called Priest.

2. It commandeth the observation of
many holy dayes, and requireth the Minister
to bid them, and preferreth them (in some
sort) before the Lords day, For the ordinary
Lessons appointed in the Calender for the
Lords day, must give place to the proper Les-
sons of that holy day that falls on the Lords
day, and Athanasius Creed is appointed to
bee read onely upon certaine holy dayes.

3. It appointeth Saints Eves to bee kept
as fasting dayes, and commandeth the Mi-
nister to bid them so.

4. It appointeth the time of Lent to bee
kept as a religious fast, and perverteth both
the example of Christs fast, and sundry othe
places of Scripture to the justifying there-
of. It prescribeth a speciall service for the first
day of Lent, and appointeth the Communa-
tion and other speciall prayers and exhorta-
tions, tending to repentance, to be read upon
that day onely, and it affirmeth that, *It was a
godly discipline in the Primative Church, (the restoring
whereof so much to be wished) that notorious sinners at
the beginning of Lent, were put to open Penitence.*

5. The weeke before Easter onely of all
the weekes in the yeare, hath prescript ser-
vice, appointed with Epistles and Gospels
for every day, as solemne, as the holy dayes
are wont to have.

6. The Fryday before Easter, is called
Good Fryday, and hath three speciall Col-
lects

left appointed for it, as hath no one day of the yeare besides.

7. It commandeth every Parishioner shall receive the Communion at Easter.

Receiving the Communion at Easter.

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to aske.

Difference in prayer, Number of the Sacram.

9. The Catechisme (in delivring the number of the Sacraments) saith, there are two onely as generally necessary to salvation.

10. The Minister (as if Baptisme were of absolute necessity) is allowed not onely to baptise in private, but to use the words of institution, and the element, though hee have not so much time as to say the Lords prayer.

Necessity of Baptisme,

11. The Minister allowed and directed to administer the communion to one sicke of the plague, though there bee not one more to communicate with him.

Privat communion,

12. Interrogatories in Baptisme are ministered unto infants (as if repentance & faith were requisite in them, before they may bee baptized) and it is saith in the Catechisme, *that infants performe faith and repentance by their parents, who promise and vow them in their names.*

Interrogatories in baptism.

13. Every child baptized (as if outward Baptisme did conferre grace to all that receive it) is said to be regenerate, & in the Catechisme it is said, that wee are by Baptisme made the childre of grace, & in the Rubrick immediatly before the Catechisme, *That it is certain by Gods word that children being baptised have all things necessary for their salvation, and be undoubtedly saved.*

Baptisme conferring of grace to all that receive it.

14. The

14. The Minister is appointed to command, that children bee brought to the Bishop, to bee confirmed, yea none may bee admitted to the Communion, till hee have beene confirmed. In confirmation, children are said, *to bee certified, by the signe of the imposition of the Bishops hands, of Gods favour & gracious goodnes towards them.* And confirmation is said to be ministred to them that are baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devill. Yea, confirmation is dignified above Christs Sacraments, in that none may administer it but a Lord Bishop. And it is said to bee administred after the example of the holy Apostles, and warrant thereby.

Matrimony.

15. It saith, that matrimony doth signify unto us the mysticall union betwixt Christ and his Church, and that God did consecrate the state of matrimony to such an excellent mytery, that in it is signified and represented the spirituall marriage and unity betwixt Christ and his Church. And the ring in Matrimony is appointed to bee laide on the booke, and the Priest to take it, and deliver it to the man, and to teach him to say thus, *with this ring I thee wed, &c.* And the Priest is appointed in his prayer unto God to say, *that the ring is a token and a pledge of the Covenant and vow made in marriage.*

Absolution.

16. The Priest is appointed to absolve every sick person, that hindeth his conscience troublith with any weightie sinne, and maketh speciaall confession of it in this forme. *By Christs authority committed to me, I absolve thee*
from

From all thy finnes in the name of the Father, &c.

And in another place the people are appointed to come to the Minister, to receive the benefit of absolution.

17. Buriall is made a Ministeriall duty, Buriall and a prescript Leiturgie is appointed for it to be said at a grave, and wee are appointed to pray thus, *That God would hasten his Kingdom, that ever with this our brother and all other departed in the true faith of thy holy Name, may have our perfect consumation and blisse, both in body and soule.*

18. Churching of women is commanded and made a Ministeriall duty, and a prescript Leiturgie appointed for it, and the woman is appointed to kneel neere to the place where the table stands, and the Priest to stand by her, when hee churcheth her, and that shee must offer her accustomed offerings. Churching of women.

19. Both in that place, and elsewhere, in the booke, offering dayes, and Offertory are allowed. Offering dayes & Offertory.

20. In the Catechisme it is said; *That the Sonne of God hath redeemed all mankind*, taking that phrase in a larger sense then for all the elect, as is evident by the words immediatly going before and following after. Univerfall Grace.

5. It appointeth sundry things that tend directly to the prophanation of the holy Sacraments either by prostituting them to unworthy persons, or administering them unreverently. For, Prophanation of the Sacrament.

1. All Priests and Deacons in Collegiate Churches, are commanded to receive the Communion every Sunday at least.

H

2. Every

2. Every Communicant may choose whether hee will give notice of his purpose to receive, till after the beginning of morning Prayer, on the same day that hee is to communicate.

3. All new married persons must receive the Communion the same day that they are married.

4. Private Baptisme in some cases is allowed to bee administered without any prayers, doctrine, or exhortation.

5. It avoucheth sundry manifest and apparent untruthes. As

1. That in the Calender (so much as may bee) the reading of the Scriptures is so set forth, that all things might bee done in order; without breaking one peece from another.

2. That nothing (by this booke) is ordained to be read but the very pure Word of God, the holy Scripture, or that which is evidently grounded upon the same.

3. That this booke is so plaine and perfect, as that the Curates shall neede no other bookes for their publike service; but this Booke and the Bible; and yet it enjoineth them to read Homilies.

4. That all our Ceremonies pertaine to edification, and are apt to stirre up the dull minde of man, to the remembrance of his duty to God, by some notable and speciall signification.

5. It calleth certaine chapters of *Isay*, *Jeremy*, *Iosel*, and the *Acts*, *Epistles*.

6. It

6. It appoints us to say, every day, from Christmas day to Newyeeres day, in a Col-lect, that *Christ was borne at this day*: and upon Whitsunday, Monday, and Tuesday, God *which on this day hath taught, &c.*

7. It affirmeth, that *Michael* (mentioned Rev. 12.) is a created Angell.

8. It presumptuously affirmeth sundry things that (if they bee not manifestly false) are doubtful. As

Doubtfull matters

1. That the *Infants* whom *Herod* murdered, were innocents, and Gods witnesses: and that they confessed his praise by dying.

2. That there are Arch-Angels.

3. That every one that is buried, is a brother, that God hath taken to himselfe his soule: that wee commit his body to the ground, in sure and certaine hope of the resurrection to eternall life.

8. It appointeth sundry things that bring great disorder and confusion unto the worship of God. As

1. That the people should say after the Minister, whole sentences of Prayer and Scripture, yea, the Minister one part of the Prayer, and the people another. And in sundry parts of the Letany, the people make the prayer, and the Minister onely directt them what to pray for.

Disorder and confusion.

2. That the Minister is appointed to say some prayers kneeling, some standing, some in one part of the Church, some in another.

3. That one of the people is allowed to make the generall confession of sinnes at the

Communion in the name of the whole Congregation.

4. That at some one meeting of the Assembly, the Lords Prayer is to bee repeated eight severall times, and *Gloria Patri* twelve times.

5. That the holy Scriptures are so managled into shreds and pieces, in the Epistles & Gospels.

6. That the words of the institution are to be pronounced and repeated to every severall Communicant.

7. That the Church-wardens are appointed to goe about on communion dayes to gather the devotion of the people in the midst of Divine service.

8. It containes sundry things that are ridiculous and absurd, and such as no reasonable sence can bee made of. For,

Abundities.

1. It commands the reading of such Homilies, as *shall hereafter be set forth by publique authority.*

2. It commands every parishioner to communicate at Easter, and also to receive the Sacraments and other rites.

3. It ministreth Interrogatories to Infants, which their Godfathers answer unto, and saith, *That Infants performe faith and repentance by their Godfathers.*

4. It appointeth (in some cases) Baptisme to bee administred conditionally in this forme, *If thou bee not baptized already, I baptize thee in the name of the Father, &c.*

5. It requireth that every Husband bee taught

taught by the Priest to say to his Wife, in the solemnization of wedlock, *With my body I thee worship.*

10. It contains in it sundry evident contradictions. For,

1. In the second Article of the Rubricke after the Communion, the Minister is forbidden to celebrate the Communion, *Except there bee a great number to communicate with him.* And in the third Article of the same Rubricke, hee is allowed to celebrate it, *If there bee but three to communicate with him.*

2. In one place it is said, *That it is thought good to follow the custome of the old Church (in ministering Baptisme but twice a yeare) so nere as conveniently may be.* And yet elsewhere, it alloweth Baptisme to bee administred, not onely every day of the yeare in publicke, but also every houre, either of day or night in private.

3. In the Catechisme it is said, there are but two Sacraments: and in another place the book giveth to confirmation whatsoever (by the definition of a Sacrament set downe in the Catechisme) belongs to the nature and essence of a Sacrament.

4. In one place it is said, that children should bee brought to the Bishop to be confirmed so soone as they can say the Lords Prayer, the Creed, and the ten Commandments: In another place it saith, *That our custome is agreeable to the usage of the Church in times past, whereby it was ordained, that confirmation should be administred to them that are of perfect age.*

The 33 Article of Religion, touching the two Tomes of Homilies, is not to be altered, nor acknowledged to be agreeable to the word of God. For,

Reading of
Homilies.

1. By it the reading of Homilies in the Congregation, is approved to be a ministeriall duty, and so an unpreaching Ministry allowed of.

Manifest un-
truths. Tom.
2. pag. 245.

1. The Booke of Homilies containesundry things that are evidently false and untrue. As,

1. That the Apocryphall bookes are every where called *H. Scriptures*. And (two only places being alleadged, both which are taken out of *Iob* & *Ecclesiasticus*, that tend dangerously to the Justifying of the merite of Aimes-deeds) it is said, *The H. Ghost speaketh so in the Scriptures*.

Tom. 1. p. 18.

2. That the place of the Psalmist, *Psal. 51* is thus alleadged; wherefore hee saith, *Mark and behold, I was conceived in sinnes*, hee saith not *sinne*, but in the plurall number *sinnes*.

Tom. 1. p. 31.
& 97.
Tom. 2. pag.
103.

3. That it is said, our Saviour did sweare so oft as hee said, *Verily, Verily*.

4. Where it is said, that plurality of wives was by a speciall prerogative suffered to the Fathers of the old Testament; that they might have many childre, because every one of them hoped, and begged oft times of God in their prayers, that the blessed seed might come & be borne of his stocke and kindred.

Doubtfull
points, and of
dangerous
construction.

3. In them are affirmed, and that as by way of Doctrine publickely taught in the Church, sundry things that are doubtfull & of dangerous construction. As,

1. When

1. When it is said, that *though manslaughter* Tom. 1. pag. 160.
was committed before, yet was not the world destroyed
for that: but for whoredom all the world, few onely
excepted, was overflowed with water.

2. When the fact of *Ambrose* in excommunicating *Theodosius* is justified. Tom. 2. pag. 160.

3. When it is said, *by keeping your Churches* Tom. 2. pag. 160.
in good repaire, you shall not onely please God, and deserve
his manifold blessings, but also deserve the good report of
all godly people.

4. When it is said, that all *Adams* posterity by his Tom. 1. pag. 165.
fall away become playne, reprobate, and cast away, being
perpetually damned, to the everlasting paynes of hell fire.

5. When it is said, that it is not to be borne with, Tom. 2. pag. 483.
but a great shame, for an honest man to beat his maid-
servant, though she be a bond servant.

The 36 Article of Religion, touching the
 booke of Consecration of Archbishops and
 Bishops, and of ordering Priests and Dea-
 cons, is not to bee allowed, nor acknow-
 ledged, so bee agreeable to the Word of God,
 For,

1. Not one minister of forty, doth know Few have
 what that booke containeth, nor how to come scene the
 to the sight of it. booke.

2. It doth not (wheras that Article saith Defects.
 it doth) contain all things that are necessary,
 but omitte some things, which by the or-
 dinance of God, ought to be observed in the
 ordination of ministers. For,

1. The examination of the life and lear-
 ning of the Deacon and Priest, is committed
 onely to the Arch-deacon.

2. The voyces and consent of the people
 over

over whom the Minister is to bee set, is not by this booke required to his election and calling.

3. The ordination of the Deacon by imposition of hands is permitted to one man. viz. the Bishop.

4. The Priest receiveth in his ordination no authority to govern the focke and exercise the Discipline of Christ, but onely to preach the word, and administer the Sacraments.

Manifest untruths.

3. Some manifest untruthes are avouched in it, whereas the Article saith, *It hath in it nothing that is of it selfe ungodly.* As

1. When it is said, *That it is evident to all men diligently reading the holy Scriptures, and ancient writers, that from the Apostles times there have beene these orders of Ministers in Christs Church, viz. Bishops, Priests and Deacons.*

2. Where it is said, *That this realme hath received the Discipline of Christ, as the Lord hath commanded,* whereas God hath commanded, there should bee governing Elders, to exercise the Discipline of Christ in each congregation, which our Realme hath not as yet received.

3. Where it is said, *That God did inspire the holy Apostles to chuse Steven into the order of Deacons, which is mentioned in this booke,* and that the Deacons then to bee ordered, are called to the like office and administration that Steven was called unto.

Scripture perverted.

4. Some places of holy Scripture are perverted in it. As,

1. When

1. When *Act* 6. 17. is applyed to warrant the ordination of our Deacons.

2. When the Bishop is appointed in the ordering of a Priest, and the Archbishop in the consecrating of a Bishop, to use these words, *receive the holy Ghost*, as our Saviour did at the sending forth of his Apostles.

5. It containeth sundry Popish errors & superstitions, (whereas the Article saith, *It hath in it nothing, that of it selfe is superstitious*) As

Popish errors
and superstitions.

1. That it alloweth and establisheth the offices of Archdeacons and Archbishops.

2. That Deacons, Priests, Bishops, and Arch-Bishops, are made severall orders and degrees of ministry.

3. That the Minister of the Gospell is usually called Priest.

4. That it ordaineth an office of Deaconship, with charge to reade Homilies, preach the Word, and administer the Baptisme.

5. That the Lords Supper is dignified above Baptisme, and confirmation above both, when the Deacon is permitted to baptise, and not to administer the Lords Supper, the Priest to minister both Baptisme and the Lords Supper, the Bishop onely to confirme.

6. That private and secret prayer is preferred before publike, and that in a publike place and action. *For the Congregation is desired (even in the middell of the solemn action in ordination of a Priest) secretly in their prayers to make humble supplications to God for the foresaid things. For which prayer there shall bee a certaine space kept*

in *Plures*, that *one*; the Bishop is appointed to *preach* against.

Abordition.

6. Sundry things in it are absurdly spoken, and directly against that which is done and practised, and to speake so specially in so holy and solemne an action, is a wicked thing. As

1. When in the ordination of a Deacon it is said, *Take thou authority to preach, if thou shalt be called thenceforth.*

2. When both in the ordination of the Deacon and of the Priest, the Bishop requirith the Congregation to deliver whether they can say ought against the party to bee ordained, whereas it is well knowne that the Bishop useth seldome or never to give orders in a publike congregation, and if hee doth at any time, it is in such an one, where the people are altogether unacquainted with the conversation of them that are to bee ordained.

3. When the Priest is asked, *whether he will give his faithfull diligence always to minister the Doctrine and Sacraments, and Discipline of Christ, as the Lord hath commanded*; whereas it is well knowne, that no Minister is allowed to exercise the discipline of Christ, as the Lord hath commanded.

And these faults there are in that booke of ordination, which is of the last edition, and most reformed. In the former edition (which seemes by the words of the 36. Article to bee, that wee are required to subscribe unto, and which it may bee some of the

Bishops

Bish
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of
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2

Bishops doe still use) there are other cor-
ruptions. As

1. That the *Cope, Albe, Surplice, Tunicke, and
Pastorall Staffe*, are appointed to be used in or-
dination and consecration.

2. That the oath of supremacy is thus
concluded, *So helpe mee God, and
all Saints, and the holy
Evangelists.*

Soli Deo gloria.



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